

The Congregationalist

Vol. CIX No. 5

January 31, 1924



Pilgrim Church, Oak Park, Illinois

Rev. Ernest Bourner Allen, D.D., pastor

J. RAMSAY MACDONALD—ENGLAND'S NEW LABOR LEADER

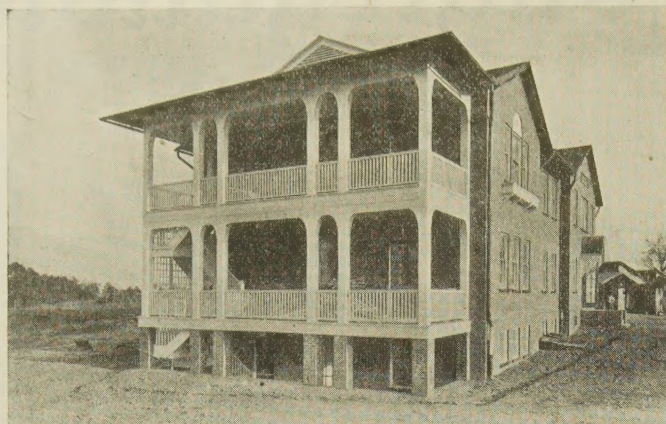
THE LORD'S CONTROVERSIES AND HIS PEOPLE'S

A Sermon by George A. Gordon

BISHOP LAWRENCE ON LAW OBSERVANCE

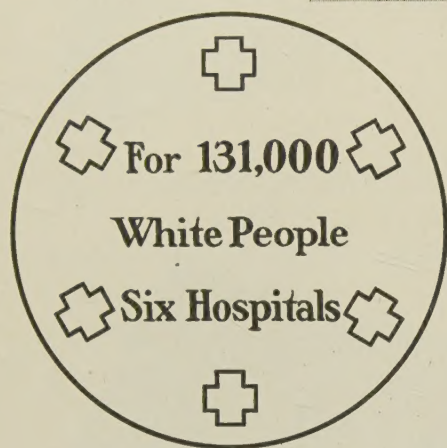
Heal the sick . . . Freely ye have received, freely give.

BREWER

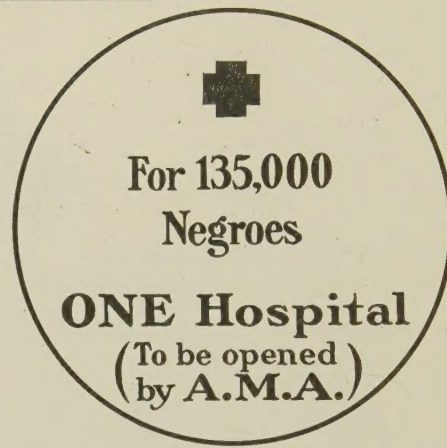


HOSPITAL

**At Brewer Normal School
Greenwood, S. C.**



A Pathetic Situation



Within seventy-five miles from the center of Greenwood, S. C., is a population of 266,129. About half of these people are white and half colored. Six hospitals serve the medical and surgical needs of the white community; not one of the six will receive a Negro as a patient in the clinic or the wards, nor is there any public provision for the care of the sick and disabled of the colored race. This means an immense amount of preventable sickness, pain, distress and premature death among citizens of African blood.

The American Missionary Association, co-operating with the good people of Greenwood of both races, has therefore erected and will shortly open the "Brewer Hospital," with Training School for Nurses, for the benefit of the colored people of that region.

The cost of the building is already provided for—one-fourth furnished by the white citizens of Greenwood, one-fourth by the Negroes and one-half by The American Missionary Association.

There remains the problem of equipment and supplies. In this and its other equally important hospital work in Alabama, Mississippi, Tennessee and Porto Rico the Association respectfully asks your help.

Our Needs

One Dressing and Instrument Sterilizer	\$600.00
One Operating Table	500.00
One Utensil Sterilizer	200.00
One Hospital Refrigerator	200.00
One Food Carrier	100.00
One Standard Wheel Stretcher	60.00

Which Will You Supply?

One Hospital Size Kitchen Range	\$60.00
Twenty-Four Beds	50.00 each
Two Reclining Invalid Chairs	45.00 each
Ten Dressers	30.00 each
Twenty-Four Bedside Tables	7.00 each
Ten Chairs	5.00 each

Every gift may be credited upon the apportionment of your church

Send check now to the Treasurer of

THE AMERICAN MISSIONARY ASSOCIATION

287 Fourth Avenue, New York City

The Congregationalist

14 Beacon Street, Boston, Mass.

\$3.00 per year

19 South La Salle Street, Chicago, Ill.

Vol. CIX

January 31, 1924

No. 5

Editor-in-Chief, REV. WM. E. GILROY, D.D.
Managing Editor, ROLFE COBLEIGH
Western Editor, REV. R. W. GAMMON, D.D.

Literary Editor, REV. PARRIS T. FARWELL
News Editor, MISS ELIZABETH G. WHITE
Advertising and Circulation Manager, KENNETH S. BALLOU

CONTRIBUTING EDITORS FOR 1924

JUDGE FLORENCE E. ALLEN,
Ohio Supreme Court.
REV. G. GLENN ATKINS, D.D.,
First Church, Detroit, Mich.
REV. LUCIUS O. BAIRD, D.D.,
Congregational Superintendent,
Seattle, Wash.
REV. WILLIAM E. BARTON, D.D.,
First Church, Oak Park, Ill.

HON. HENRY M. BEARDSLEY,
Ex-Moderator of the National
Council, Kansas City, Mo.
DEAN CHARLES R. BROWN,
Yale School of Religion.
PRES. KENYON L. BUTTERFIELD,
Massachusetts Agricultural College.
REV. HARRY P. DEWEY, D.D.,
Plymouth Church, Minneapolis, Minn.

PRES. JAMES E. GREGG,
Hampton Institute, Va.
REV. CHARLES E. JEFFERSON, D.D.,
Broadway Tabernacle, New York City.
PRES. IRVING MAURER,
Beloit College.
REV. CARL S. PATTON, D.D.,
First Church, Los Angeles, Cal.

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

The Midwinter Meetings

AS we complete copy for this issue the midwinter meetings of Congregational Secretaries and Superintendents, and of the Commission on Missions are in full swing in Chicago. So important are these gatherings that both the Managing Editor and the Editor are in attendance, the former throughout the sessions and the latter for such time as may be spared from the office. It is doubtful whether adequate reports will be available in time for next week's issue, but we hope to present the graphic and vital story in good time.

These meetings will be momentous. They will deal with something more than *denominational* affairs. They will go far toward determining what our Congregational Fellowship can do, and ought to do, for the larger interests and progress of the Kingdom, which includes the nation and the world. The support of the people of our churches is to be won by frank and adequate presentation of facts and policies. In large measure this is our editorial task, and we shall attempt it with hope and vigor.

Probably few of our readers realize the intense editorial strain involved in such a gathering as that of the National Council held recently at Springfield, but it has been peculiarly gratifying to receive from almost every quarter the assurance that effort to reproduce the atmosphere of that gathering was not entirely in vain. Only now messages are reaching us from remote mission fields indicating that through the medium of *The Congregationalist* the sense of fellowship and the inspiration of that gathering have been made vital to men and women who, next to the presence of the Master, need nothing so much as to feel that the whole fellowship is back of them. To marshal and array this fellowship, to bring its plans and purposes to definiteness, in behalf of every such worker, and for the service of our Christian enterprises is the underlying purpose of these Chicago

meetings. It is a joy to serve such a fellowship, and we hope to come back with a message that shall help our people everywhere to feel that at the center of our denominational life is neither a conventional officialdom, nor a lifeless mechanism, but a consecrated Christian group in earnest quest of the highest spiritual ways and means.

The Senate and Mr. Bok

SURELY there has never been a more deplorable exhibition of utter childishness on the part of men called to a high and responsible task than that perpetrated by the American Senate in summoning Mr. Bok before a Committee to "investigate" his "propaganda" in connection with the American Peace Award. Ridiculous and preposterous as this action is, the assumption upon which it rests is really appalling, and suggestive of a menace to the freedom of public opinion and action on the part of those specifically set to defend American liberties. Are we to understand that our rulers resent the organization and expression of public opinion "for the purpose of influencing legislative action." Is there anything un-American and questionable about "propaganda," provided it be confined to just and legal procedure? Mr. Bok politely, but firmly, declined to give information concerning the amount he had placed in trust to further the cause of world peace, though he did very clearly define his purpose and stated most emphatically that there was no question where the money was coming from—that it was his own money, secured from the patronage of the American people, which he was giving back for constructive purposes in ways that he deemed of most service to that people. The limits of decency were reached in Senator Reed's likening of Mr. Bok to the man "who explained he had only put a sum in the bank and told the boys not to do anything wrong." That is a gratuitous slander, which all high-minded

men, whether they approve the Bok Plan or not, ought to resent.

The League and Reasonable Argument

THE present writer has never been among those who regarded the argument concerning the League of Nations as all on one side. Believing that a League of some sort was necessary and inevitable, that America's participation in world affairs could not be avoided, and that her entrance into the League was desirable if somewhat experimental, we have always much more than some of our readers realize, been mindful of the other side, that is of that honest questioning on the part of many high-minded men whether America could really help most effectually by going in or by staying out. The quagmires of European diplomacy have seemed to us deeper and more dangerous than pro-League advocates have admitted, though it has seemed to us also that America could avoid them and give constructive aid toward a new diplomacy much more effectually than anti-League advocates have admitted.

It is unfortunate that proposals for World Peace cannot be discussed with a patient, tolerant and less partisan temper. One wonders at times whether the ultimate idealism and strength of the League of Nations idea are indicated by the determination of its enemies to keep it out of discussion, and by the tactics used to defeat it. Can anybody doubt that the real purpose of this Senatorial inquisition was the hope of heading off a formidable trend of public opinion by discrediting Mr. Bok, or at least by putting him in a questionable light? If the Senate had really been sincere in its professed purpose to examine into the use of wealth for political purposes, could it not have turned the searchlights on Wall St., or even investigated the source, amount, and use of party funds? Such investigations might have been really to the point. But to seize upon a man of peaceful purpose who is devoting his fortune for peaceful ends! It would be sheer farce were it not tragedy. It is fortunate that the Good Samaritan lived before the days of Senatorial inquisitions. That vague pledging of his resources, *whatsoever thou spendest more . . . I will repay thee*, might have been very damaging.

When will our legislators regain the respect of the world and the confidence of our own highest citizenry by settling down to the real problems of government, and ceasing to waste their time and the country's money in childishness and pettifoggery?

The Death of Lenin

THE death Monday, Jan. 21, of Vladimir Ilyitch Ulianov, better known as Nikolai Lenin, removes from public life one of the most remarkable characters of modern history. He was born of Russian parents, April 10, 1870. His father was a councilor in the government in Simbirsk. His education began in the Simbirsk gymnasium, and he entered the University of Kazan in 1887. Here he began his career of political agitation among the students, on account of which he was expelled and exiled to another province. After his release from police surveillance he returned home to continue "underground" work, which resulted in exile to Eastern Siberia in 1897. After three years he was released, but forbidden to return to any of the Russian industrial or university cen-

ters. He then went abroad as a delegate of the Russian Social Democratic Party. In 1905, on the outbreak of the "First Revolution," he returned to Russia, but was obliged again to take refuge in Finland and later in Switzerland. In 1908 he went to Paris. The outbreak of the World War found him in Austria. In 1917 he had a special train placed at his disposal by the German Government, who sent him and a group of a hundred revolutionists into Russia to demoralize the Russian armies. In November, 1917, he succeeded Karsky as head of the Russian Government, with Trotsky as minister of foreign affairs. Since that time he has lived a spectacular career with a record of bloodshed not exceeded by any leader of the French Revolution. At the time of his death, at fifty-four years of age, he had been for some months in retirement because of ill-health, and his place has been taken by a committee. Trotsky, also, is at least temporarily retired as an invalid, leaving in control a group loyally devoted to Lenin.

The *New York Times*, in an editorial, says of Lenin—"We must think of Lenin as a man of iron will, of an extraordinary intellectual power, which could capitalize temporary facts and the mere play of luck, and of an amazing adaptability to circumstance." Nevertheless the revolution of which he was a head was an economic failure, which he was the first to acknowledge. In 1921 he announced his New Economic Policy—a complete abandonment of Communism, for, at least, the time being. Herein is the chief contribution of his career, a dramatic demonstration of the futility of the communistic social theory. We have seen Marxism in practice and it has terribly failed.

The *Springfield Republican* says of Lenin—"It is to be recalled that even before his retirement from office Lenin had received some remarkable tributes from Russians wholly opposed to him in politics and in the world at large had been recognized as personally sincere and honest and a statesman of exceptional ability. Beyond this it is still difficult to appraise a career which is the subject of such bitter controversy, but those who detest him most will have to allow for the possibility that in history he will stand, through his part in the Russian revolution, as the most notable figure of our age. But just what his position will be a decade or a century hence will depend largely on what happens in the Russia that he leaves in so unsettled a state."

No Unprecedented Interference

ON one point—at least one—we respectfully differ from Bishop Lawrence in his fine statement, from the non-Prohibitionist's standpoint, of the present duty to obey the law. Bishop Lawrence speaks of the Eighteenth Amendment as "a most radical and perhaps unprecedented interference by the nation with the personal, social and domestic habits of millions of citizens." That appears to be a simple statement of fact, and it is a common view of the matter. Prohibition, however, is not a strange and uncommon principle. It is, as we have recently pointed out, the usual way of dealing with evils and nuisances. As drastic measures as Prohibition involves have been applied again and again against other evils with little protest, and the deep question regarding Prohibition is not whether the principle was right but

whether the evils of the liquor traffic were sufficient to warrant its application. Prohibitionists have claimed that nothing short of drastic measures could have met the situation.

In times of national danger, in the Civil War and in the Great War, there was a far more sweeping interference with personal, social and domestic habits than was involved in Prohibition, and while it is not true of the country as a whole, the South undoubtedly regarded the Fifteenth Amendment as constituting as sweeping and unprecedented interference as others today consider Prohibition.

Prohibition may be an experiment upon a vast scale but the principle underlying it is not new in practice, and has always had wide enforcement in relation to some phase of social need or danger.

Our Denominational Paradox

THE comments upon Congregationalism of our contemporary, the *Christian Century*, are always a matter of very deep interest. Sympathetic toward our life and in touch with a fair part of our constituency, our Chicago contemporary cannot fail to understand, and, we are glad to say, appreciate, much that is deepest in the nature and aims of our Congregational fellowship. But we cannot at times suppress a feeling that our contemporary does not always accurately sense the nature, or estimate the effect and bearing of what might be called the distinctively *denominational* phases of this fellowship.

This remark is occasioned by an editorial reference in the *Christian Century* for Jan. 10 to Secretary Halliday's discussion in a recent issue of *The Congregationalist* of our own editorial statement in a preceding issue that "no one outside of our fellowship can adequately appreciate the intense undenominationalism of present-day Congregationalism." Our contemporary thinks that we have been taken "to task," and considers that "it was quite logical that it should be the general secretary of the church extension boards" who would rebuke the editor of this paper for his undenominationalism. "Is there a home mission secretary in America," our brother-editor inquires, "who would glory in the undenominationalism of his constituency? Perhaps there are a few. But this kind of spirit does not ordinarily flourish in the office of any denominational headquarters."

Possibly it is our obtuseness but we had not sensed the fact that Secretary Halliday had intended to rap our editorial knuckles. If we *had* sensed the fact it would have made no difference about our giving his communication a place of prominence. An editor ought to be fair game for those who enjoy gunning, even if it were not essential that our columns should express a variety of viewpoints. Apart, however, from one lone correspondent, who does happen to be associated with the "promotional" agencies in a certain state, we have found no evidence that anybody has interpreted Mr. Halliday's article as the *Christian Century* suggests.

What we understood to be the purpose of Secretary Halliday's article was the setting alongside our viewpoint of another, complementary or supplementary to it. We did not sense, nor did we understand Mr. Halliday to suggest anything necessarily inconsistent between these viewpoints.

This, we think, is where our contemporary does an injustice to Secretary Halliday and at the same time fails to understand what we should call a striking paradox, but what our contemporary might characterize as a peculiar kink, in the ecclesiastical psychology of many Congregationalists. The fact of the matter is that it is those among us who are most intense in their undenominationalism who are disposed to be most intense in their denominationalism.

This is not merely a play upon words or an effort to reconcile irreconcilable things. The present writer is typical of many who came into the Congregational *denomination* (if we must call it that) to get away from denominationalism. It is as a symbol of *undenominationalism* that we value *Congregationalism*—and we do value it so highly from that standpoint that we shall not be likely to surrender it lightly.

Congregationalism, as our contemporary points out, is not confined to any one group—there is no single doctrine peculiarly *Congregational* and the polity is shared by many other denominations. We gladly recognize the fact. We have no desire to be isolationists. But within the fellowship, technically or denominationally called *Congregational*, there has been developing the conception of a *free church*, and of a church *simply Christian* (to use the phrase of the late Dr. John Hunter). The *Congregational* fellowship as represented in the churches whose denominational life centers in the National Council may not fully express this ideal, but in the judgment of many of us that fellowship approaches more nearly to this free and simple ideal than anything else in ecclesiastical history. In our particular expression of Congregationalism, we are not handicapped by undue regard for ritual and form, as for instance the form of baptism, and we are by no means disposed to substitute new dogma for old, as seems to us to be the tendency among certain groups that claim to surpass us in liberalism. Our quest is the *living Christ*. We desire only to hear Christ speak and to have him reign alone.

The editor of the *Christian Century* must have sensed this clear and intense purpose in our recent National Council meeting. It is not, we repeat, a meaningless paradox that the most intense undenominationalists among us are at the same time the most intense denominationalists. We do not in any sense regard our denominationalism as an end, but we do feel that the conception of the Church and of Christian fellowship that we have developed is a means toward the highest end, possibly a more effective means than sporadic movements of undenominationalism that are often vague in form, conviction and purpose. In relation to proposed movements for unity today there are two challenging attitudes—there is the challenge, or opposition, from those who are too sectarian to share the purposes of unity, and there is the challenge of those who seldom find the proposals of unity sufficiently broad, free, and comprehensive to be simply and nobly Christian.

If we understand the heart and soul of the Congregational fellowship, alike in its official leadership as in its rank and file, there is today no taint of sectarianism, no unreadiness to welcome upon a wider scale, and upon the widest scale of all, the freedom and simplicity of organized Christian fellowship, such as we now in large measure enjoy. But there is an intense and deepening

purpose not to surrender what we deem the essentials as much of a catholic as of an independent church. If to hold to this purpose be a mark of denominationalism we are ourselves as denominational as Secretary Halliday. But the fact of the matter is that the traditional home missionary secretary, concerned about building up denominationalism as denominationalism, does not exist in our present Congregationalism, or if he does it is only in remote quarters where we have not found him.

Faith Cures Investigated

ONE of the most thoroughgoing investigations that has ever been undertaken of "faith cures" in connection with present-day evangelistic campaigns was made recently by a committee appointed by the Ministerial Association of Vancouver, B. C., following a campaign conducted by Dr. C. S. Price. Dr. Price has been engaged in similar campaigns in California and Oregon before going to the Canadian coast and prairie cities. Faith healing through "anointing" and going "under the power" occupied a prominent place in these campaigns, which attracted widespread attention. It is estimated that 2,000 people were anointed in Vancouver, and many cures were reported.

The investigating committee appointed by the Ministerial Association consisted of eleven ministers, representing five denominations and the Salvation Army, eight physicians, members of Christian churches, three university professors, competent to bring biological, psychological, and other knowledge to the inquiry, and one lawyer. Though requested to give his co-operation in the investigation, by furnishing the names and addresses of those anointed, Dr. Price failed to do so. However, without this co-operation the committee was able to investigate 350 cases covering a wide range of ailments and reported cures.

The report of the committee was recently summarized in the *Toronto Globe*, and it has since appeared in full in the *Christian Guardian* for Jan. 16. The *Guardian* also prints in the same issue a minority report signed by one minister and the lawyer. This minority report, which indicated the only lack of unanimity on the part of the committee, is confined almost wholly to the expression of theoretical opinion on the general subject of faith healing, and bears no evidence of careful investigation of specific cases. In fact it is stated that the minister who signed it, though nominated on a special sub-committee to analyze and classify the evidence obtained, was unable to act through absence from the city and was replaced by another member of the general committee. The majority report is exhaustive in character and bears evidence of being based on careful consideration of all cases reported. Several of the members of the committee are well known to the present writer, and Rev. A. E. Cooke, of the First Congregational Church, acted as chairman.

The committee found that cases for healing could be roughly divided into those suffering from *organic* disease and those suffering from *functional* disease. Of the 350 cases it was found that five amenable to mental treatment had apparently been cured, but not a single case thus helped was of *organic* disease. It was found that thirty-nine of the 350 had died (since being anointed last April), that five had become insane and that four additional cases of insanity had developed in families of per-

sons who were anointed. The five cases where functional disorders had been cured are reported in detail. One was a case of stammering, of which it is said: "While not absolutely normal this young man is very distinctly better. His improvement followed immediately after his anointing." Another was a case of neuralgia pains self-diagnosed as neuritis; another a case of a woman who claimed to have had a variety of diseases, but whom physicians that she had consulted regarded as suffering from hysteria, or a disordered "nerve complex"; another was a case of what the patient called "internal goiter," apparently "a typical case of a nervous condition well known to physicians as *globus hystericus* (a hysterical lump in the throat)."

The last of the five cases, Case A, is interesting enough to report in full, as it illustrates circumstances that, as will be evident, could be made to appear remarkably and truly miraculous. This is how the matter stands in the calm statement of the report:

Case A—This young woman had what might properly be called "acquired club foot," and as a result of that demonstrated apparent shortening of the leg and curvature of the spine.

The deformity consisted in the foot being twisted inwards with the toes turned downwards. This condition began to develop in her teens, whereas the ordinary congenital variety, from which it must be distinguished, dates from birth. During the last few years this girl has been seen by several specialists, who have pronounced her deformity to be of functional nature. That is to say the condition was brought on by auto-suggestion. It was reported on the platform and in the press that she had infantile paralysis and one and one-half inches shortening of her leg. Neither statement is true. She has never had paralysis and she has had no shortening.

To make it possible to adjust her toes to the ground it was necessary for her to draw her leg up on that side, which made it appear to be about two inches short, although, as a matter of fact, measurements showed the legs to be of equal length. This apparent shortening, because it was apparent, can be demonstrated by any healthy child, first by drawing up one hip and then the other.

In similar manner when the leg was drawn up, curvature of the spine was necessarily produced, but that curvature was not fixed. The moment the leg was lowered the back was straightened. This also can be demonstrated by any healthy child, first by raising the hip on one side and then on the other.

Any mental stimulus, such as suggestion, may be sufficient to effect the immediate cure of a functional case. That is what happened with this patient. The foot was drawn into normal position by the will power. Then to place the foot on the ground the leg and hip were dropped and what appeared to be lengthening took place. Straightening of the spine naturally followed.

One phase of the report reveals a sad and deplorable aspect of this substitution of religious sentimentalism and fanaticism for wholesome faith and commonsense. The "practice of medicine by the unfit," no matter how well-meaning, is always apt to be attended by serious consequences. The committee reports that in many cases investigated the neglect of ordinary, well-proven methods of treatment led to the most deplorable results. In some cases death was apparently hastened by lack of proper medical help, and in other cases there were serious reactions both physically and spiritually. One case of a blind soldier indicates the pathetic nature of these reactions:

Case W—Blind soldier was a faithful attendant at the Arena meetings. He was anointed and assured that he would receive his sight. So strong was his belief that, although at the time of the meetings all arrangements had been made for giving him vocational training course under the department of the S. C. R. he withdrew from this on the ground that it would be unnecessary, because he was about to regain his sight.

It is hardly necessary to say that his blindness remains unchanged. In addition he is suffering from severe depression as a result of failure to receive any benefit. His obsession seems to be that his failure is due to his lack of faith. His condition has given rise to very grave anxiety among his friends.

A considerable number of cases of blind children also came to the committee's notice, whose hopes were built up to a very high pitch, only to prove vain. In some cases this led them to question their belief in the love of God and undid what religious faith had been previously built up in their lives.

We have no knowledge of Dr. Price or his evangelistic campaigns other than the references to him in this report. It may be that he is a sincere and earnest man, of

mistaken zeal and unsound practice in this plausible matter of faith healing. We cite these matters at length, not because of any personal reference, but because of their important bearing upon the subject of faith healing. When will Christian people learn that, whatever may be the facts and possibilities in the wide field of healing, faith in God is surely more truly manifest in working with God's laws and agencies than in neglecting the means of service and help that he has provided? What is needed predominantly today is neither unscientific Christianity nor Christian science, but Christianity and science. Christian faith and scientific knowledge and skill are alike God's provision for human life.

* *

"Milton believed," says Morley, in his introduction to Milton's *Areopagita*, "that in all forms of thought and action the vital principle is Freedom in the action and reaction upon one another of all differing opinions. On this depends the advance of truth and the firm growth of civilization." Can we improve upon that as a working philosophy for today?

Control, Creed or Covenant

THAT all Gaul was divided into three parts is known to every schoolboy, but that every church program is also divided into organization, belief, and fellowship is not recognized by the average layman. This in no small measure accounts for our unintelligent good nature when any denominational question arises. The free churches have the future if they knew it. All churches have in them the same elements, but the place of the emphasis makes a difference as wide as the gap between Catholicism and Congregationalism. For a thousand years Catholicism emphasized organization. The church controlled everything, even the crown in a Holy Roman Empire which was "neither holy, Roman, nor an empire." The chair of authority was the outstanding feature of the chancel furniture. The *ex-cathedra* doctrine must be obeyed because it came from the chair. Control was supreme in the Christian religion. Then came the Reformation, which said to think is better than to obey. The chair of authority was moved back and the pulpit of creed was pushed to the front. For four hundred years the preachers of doctrine have battled with the priests of organization. Protestantism divided and sub-divided into two hundred or more sects, each denomination standing behind its own pulpit and denouncing all who did not think its thoughts after its creeds.

Then came the modern era with its steamboat, railroad, telegraph, moving picture. The world became a neighborhood. People began to know each other. The perplexity of Father Taylor over his dear friend, Ralph Waldo Emerson, became universal: "Although Ralph does not know any more about Gospel religion than a jackass knows about the Greek New Testament," said Father Taylor, "God cannot send him to hell. He would be so out of place there. He is such a dear fellow." The more people knew of others the more creedal classifications broke down. It was found that those who did not think alike had to believe in each other, and could work together.

The Chinese message, "Agreed to differ, determined to love," gave a new clue. It took the Church straight back to Jesus. It discovered the forgotten symbol of the Savior's power—his table of sacrifice and service in some churches—encrusted with gold and tapestry and put as far from the people as possible. In other churches it has been hedged about with a fence of creeds or spread for the exclusive use of an elect few. But for Jesus it was central, it was supreme. He was to be known not in organization, not in creeds, but in fellowship, in the breaking of the bread. Put the table of our Lord in the center of international relations. Let Premiers discard the old programs of balance of power, of territorial acquisition and discuss the world situation about His table with the good of the people at heart in the spirit of service and sacrifice. Let the leaders of organized labor come to the Lord's table and sit down opposite the leaders of capital. Let the public draw up on another side and unorganized labor take its place opposite. Throw away the gauge of success as seen in profits and accept the standard of success as seen in service and sacrifice, and the industrial problem would move to solution.

To place the table of our Lord as the central piece of furniture in church, community, home, and in one's own heart is the present call of Congregationalism. Catholicism has failed, Protestantism has failed, Communionism offers a challenge to every free church man. Congregationalists have an open field. They use organization, but not for purposes of control. They believe in creeds for the sake of clear thinking, but they emphasize achievement through a covenant. Now abideth the chair of control, the pulpit of creed and the table of the covenant. These three but the greatest of these is the Table of the Covenant.

Let those who hanker after control go back to Catholicism, Episcopacy, English or Methodist. The free church has the future. It has no business to put its light under the bushel.

Seattle, Wash.

LUCIUS O. BAIRD.

From Our Western Editor

One of the hymns sung in the churches long ago had the following sentiment:

This is the way I long have sought
And mourned because I found it not.

The law-abiding forces of the Chicago area could adopt these lines to describe their feeling toward Mayor Dever and his law-enforcement program. The Mayor has frankly said that he does not believe in the Eighteenth Amendment and the Volstead Act. At the same time he has made an honest attempt to enforce the law. In an address made before the ministers of the Chicago Church Federation a few weeks ago he took the position which, in our estimation, public officials ought always to take. He said that it makes no difference what public opinion is about the enforcement of law so far as he is concerned. He indicated that as Mayor of the City of Chicago he is attempting to enforce the law to the very best of his ability, and that he intends to do this even if there is no other person in the city of Chicago who favors the enforcement of law. He holds that when he took the oath of office to enforce the laws there was nothing said about the state of public sentiment regarding such enforcement and that he expects to enforce the laws. It has been a long time since the city of Chicago or any other great city of America has had a mayor who could thus state his creed regarding law enforcement and have people believe that he really meant it.

So far as appears, there has been no letting-down in any particular on law enforcement. Vice, bootlegging, crimes of violence and automobile lawlessness have been greatly reduced under the Mayor's régime. It must be taken into account that he has had to carry on with a good many policemen absolutely against him in his law enforcement program. Those who ought to know the facts say that the police have double-crossed the Mayor again and again, especially in the enforcement of the Volstead Act.

Henry Barrett Chamberlin, operating director of the Chicago Crime Commission, says that under Mayor Dever Chicago is becoming one of the safest communities in which to transact business. (Of course, it will be hard for our friends who read the daily newspapers to believe this.) Mr. Chamberlain says:

No one thing has done more to create a general respect for the law and to make law enforcement effective in Chicago than the position of Mayor Dever. The police department seems gradually becoming impressed with the Mayor's sincerity of purpose, but it is regretted that it is taking the department so long to accept the chief executive at his word. So far as observation goes, the Mayor's personal performance has been fair and impartial. His revocation of more than 2,000 licenses of so-called soft drink parlors is evidence of this. Within the last five years there has been a fifty per cent. reduction in burglaries and robberies in Chicago, while in Cook County there were fifty fewer murders in 1923 than in 1919.

Mr. Chamberlin also reports that on ac-

count of the new attitude of the public, convictions for crime are increasing in the courts. Gunmen no longer universally escape punishment for their crimes as they did formerly.

Mayor Dever in his address to the ministers indicated that his law enforcement program would probably sound the death knell of his political future. The law-abiding element believes that his political future has just begun, if he wants to have one. A close friend of the Mayor said the other day that the latter is sixty-six years of age and does not care to continue long in politics. With the start that he has made, especially if he succeeds in solving our transportation tangle, he might easily take a lifetime lease upon the job of Mayor, unless the people of America should call him to the Presidency meanwhile. His administration is a heartening one for all right-minded people.

* *

Among educational institutions affiliated with Congregationalism in the Middle West none has had a more honorable record than Rockford College for women. It is one of the oldest of the women's colleges of the country, being now in its seventy-seventh year. It was founded by Anna P. Sill with the distinct purpose of furnishing women for the home and foreign mission field, especially for the latter. It was practically Congregational in its origin and has always remained in close affiliation with our churches. It has never sought to do anything sensational, but has worked quietly and steadily to train strong women for leadership and for sacrificial service. It has been true to its mission, for many of its graduates are in the hard places on the foreign field, and it has furnished many leaders for sacrificial service in our own country, the most illustrious of these perhaps being Miss Jane Addams, America's best-known woman, founder of Hull House. The college has a social service department and social science is one of the studies required for graduation.

The school, with others, has been obliged to raise the salaries of its professors and to meet the increased expenditure all along the line. It is now seeking to bring its endowment to the moderate figure of a half million dollars. Of this half million the last \$135,000 will be paid by the General Education Board. A good deal of this sum will be raised in Rockford, for its citizens have been very loyal to the college during the whole of its history. The Chicago alumnae association is raising \$60,000 to endow the Jane Addams Social Service Chair. This will be a part of the half million and is a fitting memorial to Miss Addams, who has given her life for the unprivileged. The educational, the social and the religious life of the college are kept upon a high plane, and the school is making a contribution to the best life of the country, a contribution far above the recognition that it receives.

The candidacy of Senator Hiram Johnson for the Republican nomination for the Presidency furnishes an interesting political episode so far as the West is concerned. His announcement never made a ripple upon placid water of the body politic. He is a Ford may be a fool, but he knows the common people very well—in fact I think he knows them better than almost any other man in our section of the country. When he said that Coolidge is good enough for him, he spoke the sentiment of most of our people. Our idealists who still believe that our first duty is to go into the League of Nations, and loyal Democrats, do not share Mr. Ford's opinion—most of the remainder of the people do. I was traveling in the South the week after the President had received his message to Congress. One of the surprising things was to find the better newspapers of the South commending Coolidge for his sincerity and for many of the opinions that he holds. Many things can happen before the Republican convention meets, but if the sentiment then over the country is like the sentiment now in the West, most people will never know that Hiram was running. People have a lot of confidence in the silent man at the White House. R. W. C.

Pilgrim Church, Oak Park

Pilgrim Church, Oak Park, Ill., a picture of whose house of worship is shown on the cover of this issue, was organized in October, 1888, after Sunday school work had been carried on for ten years preceding. The church, or south wing of the church, was first erected. It was built of artesian tar stone, with brick trimmings, and had a seating capacity of 250. On March 25, 1900, the enlarged building consisting of the auditorium and Sunday school rooms, was dedicated. The building cost at the time of its erection approximately \$63,000 without furnishings. The beautiful Austin organ was dedicated in 1906 at a cost of \$8,000.

The regular pastors of the church have been Drs. W. A. Bartlett, Sidney Strong, E. Bishop, E. D. Gaylord, N. S. Elderkin, Ernest Bourner Allen. The latter began his service Nov. 1, 1918.

Like every strong church, Pilgrim has a group of devoted laymen and laywomen, who have given unreservedly in furtherance of the church's work. Not all these names can be mentioned, but our Congregational fellowship will long remember that famous triumvirate, Messrs. H. Pitkin, B. W. Firman and Frank Kimball, whose courage, beneficence and loyalty can be measured. They have all gone to their reward, leaving the church the heritage of a noble example and of unselfish service.

In 1919 the church purchased a large building adjoining the present building, comprising 100 feet frontage, at a cost of \$10,000, where it expected a model parish house, combined with additional Sunday school facilities, will be erected before long. The canvass for funds for this object has been deferred on account of the Congregational World Movement and toward the Pilgrim Memorial Fund. The church has subordinated its own needs for the present, being in order to help out in the denominational emergency. Its whole history is marked by an intelligent and generous loyalty to the great causes of the Kingdom represented by our national societies. During Dr. Allen's pastorate 564 members have been welcomed into the church. The State Conference held its annual meeting in Pilgrim Church last

The Lord's Controversies and His People's

A Sermon by Rev. George A. Gordon, D.D.

EDITORS' NOTE—In its issue of Jan. 14, the *London Herald* reported in full this sermon by Dr. Gordon delivered in Old South Church on the preceding Sunday. The Editor present on this occasion and can testify to the profound impression made upon the congregation. Though we have published recently a sermon by Dr. Gordon we owe no apology for following it so soon after an utterance so vitally significant at the present hour. Constructive and non-controversial in spirit and temper, Dr. Gordon's sermon not only exemplifies the right method of meeting present problems but makes a masterly contribution toward their solution. Of the deepest things in Christian life no faith ever been more simply and effectively defined than in a few sentences in this sermon?

For the Lord hath a controversy with his people.—Micah 6: 2.

BEGIN my sermon with a word of encouragement and of caution. The word encouragement is that the beholder of truth or any part of truth in man's life or man's environment is, so far, an authentic interpreter of the mind of God to us men. This would seem to be the only way in which the divine mind can be clearly declared to the world—through the insight of the sensibilities and the amazing experience of men of transcendent intellectual and moral genius. "There was a man sent from God, whose name was John; the same came for a witness." The word of caution is that the prophet must not forget that his vision is limited, and that it is surrounded, perhaps interwoven, with fallibility. The word of caution that Cromwell addressed the Scottish Presbyterians should never be forgotten, especially by earnest and content men: "I beseech you by the tender mercies of the Lord Jesus, believe it possible that you may be mistaken." Profound faith, burning conviction and high confidence in the prophet are not inconsistent with the sense of limitation and with the feeling of humility. My subject today is "The Lord's Controversies and His People's," their points of resemblance and their points of contrast.

POINTS OF RESEMBLANCE

First, in regard to their points of resemblance. This world as it stands is satisfactory neither to the Christian God nor to any true Christian man; there is the fundamental agreement between our God and all his people, and there is the everlasting difference between God's people and the rest of the world. The latter care for none of these things; they are without insight, without conviction, without sympathy, and without concern as they face the tremendous moral situation of the world. There is Montaigne, the famous French essayist, full of charm, a fountain of delight to multitudes he has known for more than three hundred years; on the meaning of life he carries with him only one question: "Who knows?" He counts all the answers given by the great-

est minds, by the weightiest experiences, and pursues his indifferent course. There is Gamaliel, the Jewish doctor, confronted with Christianity, just launched into its stormy environment and struggling for its life, and he stands before it without insight, without conviction, without sympathy, unwilling to throw in his lot with it, merely saying, "If it be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

Now these two men, Montaigne and Gamaliel, representing multitudes, are at the foot of the ladder of man's ascension; they are far below the dignity of a partisan, for indifference, while it remains, is helpless, and

The Heart of the Sermon

What is the great central thing in Christianity? The moral being of God, the perfect, loving, infinite Father, attested as reality by his sovereign Prophet, the Lord Jesus. The central question in Christianity is: Can we trust the Lord when he says, "He that hath seen me hath seen the Father"? If you are without that faith and that trust, Christianity is a mass of remnants and worthless detail. If you have a great central and sovereign faith that Jesus is the genuine, authentic, sovereign prophet of the moral being of God and that we may trust him when he says, "He that hath seen me hath seen the Father," nothing else should disturb you in the unsettled opinion of the world.

all that a partisan needs is enlightenment. That need may be supplied, and he may be induced to accept it. There is Stonewall Jackson. He has been proved wrong in his politics, mistaken in his loyalty, and on the wrong side throughout his picturesque and thrilling military career. But even so, Stonewall Jackson is immeasurably superior to the Copperhead of the North, to the blockade-runner for money, to the man who fattened himself and grew rich while the most precious blood of the youth of the North was shed that their country might live. General Grant says in his great book—I do not quote his words but his thought—that it is easy to forgive the Confederate soldier and citizen his mistaken view, because he went through an agony and a bloody sweat in support of it; but for the stay-at-home traitor of the North, there is only one word and that is contempt.

MIND AND CHARACTER

The Christian God and his people are out to reform the mind and the character of the world. That mind is a benighted mind. Let the day break over it, let the darkness disappear, let light be everywhere. That is the joint cry of the Christian God and the Christian man. The will of the world is a perverse will and a wicked will. Let an honest purpose take possession of it, and let the Holy Spirit of God fire it with the

native hue of resolution. The Lord and his people are forever at one here, they are out for a new Heaven and a new earth wherein dwelleth righteousness.

Sometimes at sea the wind on the surface and the tide in the deep go the same way, mighty with the mightiest, concurrent, concordant, sublimely so; and sometimes the zephyr, the breeze, the gale, the hurricane of human debate and endeavor go with the tides of the Eternal Spirit. There are debates in human history that are decisive of the way that the human mind is thenceforth to travel, that mean new epochs in the history of the human spirit, and these hours, years, ages occur when man's endeavor becomes concurrent with the ongoing and forthgoing Spirit of God. Then they are like Israel's battle against Sisera, when the stars in their courses fought for Israel and against Sisera. Sometimes in debate the sword is bathed in Heaven: visibly, consciously, through the broad earth's aching breast, the movement of the human mind is lifted, and furthered by the tide of the Eternal Spirit.

POINTS OF CONTRAST

2. Turn now to the points of contrast; they are perhaps more interesting. It must be said, in all honesty, that the controversies of the Lord's people have very often been trivial. One of the greatest of the early theologians to preside over the Council of Constantinople—I think it was in the year 380, at any rate in the fourth century—said that he hoped that never again would he be called upon to preside over such an assembly of cranes and geese. And we all remember Carlyle's wildly humorous, and at the same time, in my judgment, intrinsically true, characterization of the Ecclesiastical Council as miserable Semitic and anti-Semitic street riots over Hebrew old clothes.

OXFORD MOVEMENT

There is the "Oxford Movement" that made such a vast din in England and throughout the English-speaking world about eighty years ago. Viewed in perspective, it was a superficial and an incidental, almost a trivial, controversy. It was ecclesiastical: Which is the true Church, the Anglican or the Roman? If the Roman, all the other churches are outlawed; as if the mountain did not rest on the earth, and not the earth upon the mountain; as if the Church was not based upon humanity with the living God everywhere in it, and not humanity upon the Church.

The great controversies of the nineteenth century were outside the church altogether, those controversies that furrowed up the intellect of the British people and the American people, that created distress, tumult, and that issued in light for a new generation. Those great controversies were conducted by Kant and Hume, through living representatives, by Hegel and his disciples and the opponents of that view of the world. The question was, "What is God?"—not whether

this church or that is the true church—"Can He be known? What is man?" A mere terrestrial creature of space and time, having his origin and his end under the sun, with no transcendent meaning in it anywhere and no connection between his personality and the being of the eternal? Are moral victory, moral peace, moral hope possibilities for men to fight, as Paul fought with the beasts at Ephesus? These were the questions that the poor little church never saw and never touched, that were flung into the face of humanity from great and troubled intellects, great and troubled hearts, sincere believers in their cause, open for light.

The Church sometimes has contempt for the world; and I should like to tell it that it owes more to the world than it will ever know, for scientific intellect, for upright judgment, for honesty, integrity and the unbribeable love of truth.

SYMPATHY AND COMPASSION

God's people seem to be at it again. I refer now to the Fundamentalists. I have great sympathy with them but my sympathy takes pretty much the form of compassion; they know there is something precious in life and they want to conserve it, but they do not know what they want to conserve; they are inadequate in intellectual discernment and in insight, open-mindedness, tolerance, patience, hope. What is the great central thing in Christianity? The moral being of God, the perfect, loving, infinite Father, attested as reality by his sovereign prophet, the Lord Jesus. The central question in Christianity is: Can we trust the Lord when he says, "He that hath seen me hath seen the Father?" If you are without that faith and that trust, Christianity is a mass of remnants and worthless detail. If you have a great central and sovereign faith that Jesus is the genuine, authentic, sovereign prophet of the moral being of God and that we may trust him when he says, "He that hath seen me hath seen the Father," nothing else should disturb you in the unsettled opinion of the world.

Then there is the question of the miracles. This question is a mere ribbon on the royal robe of Christian belief. Here is the position of intelligent men today: That the universe is the bloom of the Infinite Mind and Will, the constant, consistent utterance of the Eternal God. Nature is no longer an organism, a mechanism by itself, Godless and hopeless; it is the living instrument of the Eternal God; there is no such thing as nature, because everything is supernatural, in the sense that it is the flexible, consistent, majestic utterance of the Eternal Will. You give me a few miracles attesting the presence of God in human affairs, and I give you the whole universe as resting back upon his will, and all events in time and space manifestations of his Eternal Spirit; which is the greater thing? About the way in which He came into the world, over which so many people are troubled; nobody knows, and nobody ever will know. There are two methods; by ordinary generation, and the other, supernatural interference. But the way that Jesus came is

an unimportant question compared with what he was when he did come, what stood behind him, wrought in him his value for humanity. These are the great questions, and they are accessible to us today, whereas the question of the manner of his birth is hidden forever, cannot be answered conclusively by any man.

There is the question of the origin of our race. Nobody knows anything about it, nobody ever will know absolutely, because nobody was there when the first man appeared. There are two theories on the subject; one, special creation; the other, development from a sub-human race. There is a great deal of prejudice against the idea of development from a sub-human ancestor, and a great deal of joy in thinking that God made us all outright. I fail to see the transcendent dignity in that story of Genesis; the Lord took some dust from the earth—he must have moistened it first, otherwise it would not have cohered, thus he turned the dust into mud—and then he made man, and, as the colored preacher said, "set him up against the fence to dry"; and then he breathed the breath of life into him.

A beautiful story; I fail to see what transcendent dignity it confers upon man, or wherein its disgrace attaches to the original arrival who was the first to turn his face up to God and begin the æonian search, the sublimest search in the history of man, for his Maker. Where is the trouble? You may have either story. If you want the "Creation Story," take it, but do not exclude your brother who thinks the other way more impressive, more majestic, and perhaps more in line with evidence, what little we have. But behind both, remember that the Lord is the giver of life; that he is the Lord and giver of life, the fountain of all life on this planet, the fountain of life in the coming of a new race, and the fountain of life in the case of every child born into the world—as much so, as truly so, in case of the latest child born into the world, as truly the author of being as when Jesus was born in Bethlehem of Judea.

INFALLIBILITY OF BIBLE

And about the infallibility of the Bible. Every educated man knows that that is simple nonsense. The literature of the Bible covers a thousand years and is of various degrees of value.

Its infallibility is not a question to interest any enlightened man today unless he wears the green goggles of traditional orthodoxy. What is the great question? Is the Bible food, meat and drink, in all its greater parts, for the human soul; is it the best that we know, the best that we can conceive? Then the answer comes from the four winds of human experience, from every point of the compass of the religious life of the Christian Church, and it comes like the voice of many waters and mighty thunderings. Yes, the book at its best is our comfort, our guide, our support in life and in death.

There are two of God's controversies with which it will be well with us if we side. There is the biological controversy of God. God is contending in argument with wicked men everywhere, the thief, the liar, the sensualist, the traitor to our most pre-

cious possessions. He is reasoning with him in the logic of pain, in the syllogism of suffering, building in his blood and fibre and quivering being a demonstration that "the soul that sinneth, it shall die." I ask you to side with God here. Go to a medical museum and see what sin, vice and shame do for the beautiful body of man and woman. Go to our hospitals and asylums for the insane and see what evil living—in many cases vice—has done for the human mind and human character; then side with God in the conduct of his great, silent, unceasing, inevitable, inescapable controversies with wicked men and wicked women all over the world. There is the controversy that holds us with hoops of steel, that rivets our attention to reality, that should employ our sympathetic mind and heart and help.

And there is the controversy of God with his people, through the idealism of the prophet: "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" What a brief creed! Three articles of faith. What council would ever be satisfied with that? Justice is in the human sphere where gravity is in the physical sphere, the ground of solidity, order and peace. Kindness in the human sphere is what the sunshine is in the outward world. The creative breath of life, joy, power, hope, walking "humbly with thy God," the finite scholar with the Infinite Teacher, the finite mind with the Omniscient Mind, the child with his Heavenly Father. My friends, what a creed that is—justice, kindness, and the communicating mind of man with the communicating mind of God in prayer, in devotion, in all service.

Again, the words of the Lord Jesus: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," go forth in the great endeavor to make the mind of the world a Christian mind, the heart of the world a Christian heart, the creative will of the world a Christian will; and behold, from your mighty associated labors, coming forth like a sunrise after a night of horror, a Christian civilization. Be thou in mind, in heart, in will in experience, in gifts, thyself a foreign missionary and an endless and ample supporter of the religion that claims all men for God as his children in the dear, happy, helpful life of love.

Why?

By J. B. Lawrence

Ask me why I believe, and I shall say,—

"I am a man,
It is man's way."

Why do I love the good and true and right?

My mother loved
Me, at first sight.

Ceaselessly goes the human treadmill 'round;

Why do men grind?
They ever ground.

Still, men hope on for richer, fuller lives;

Why do they hope?
Who hopes, he strives.

I weary of the "whys" of human things,

Which sought, like birds,
Take to their wings.

So, Norwalk, Ct.

An Interview with J. Ramsay Macdonald

Notes on His Views of Labor and Religion

By Arthur E. Holt

BEFORE this article is in print J. Ramsay Macdonald may be Prime Minister of Great Britain. For this reason these notes from an interview which he cordially gave to some of us less than two years ago may be of interest to the readers of *The Congregationalist*.

In appearance Macdonald is tall, muscular, with a fine head topped by a splendid covering of gray hair. He impresses you with his sincerity. If the carrying on of His Majesty's government falls into his hands it still ought to be possible for people to sleep nights and it may be easier for the average man to make a living during the busy time.

My roommate at Toynbee Hall, who has a better supply of superlatives than I have, thus describes the way Macdonald looked to him:

A man of medium height and build, gray hair, moustache, keen eyes of warmth and earnestness, a jaw denoting fearlessness, perhaps even martyrdom, a voice warm, passionate, yet ever in command; his face is lined somewhat, evidencing heavy burdens and suggesting suffering. He speaks with authority. Behind him seems a force, reserve strength and power. His knowledge is deep and accurate, a man who thinks in principles, a man who backs his statement of principle by impeccable facts. He spoke, in answer to a question, an hour. He seemed possessed of a religious spirit, a prophet outside the church, yet one with the spirit of its Master. A modern Hosea with the fearlessness of Amos, and the achieved culture that was Isaiah's by right of birth.

Macdonald was a conscientious objector during the War and felt keenly the presence of the war spirit in the churches.

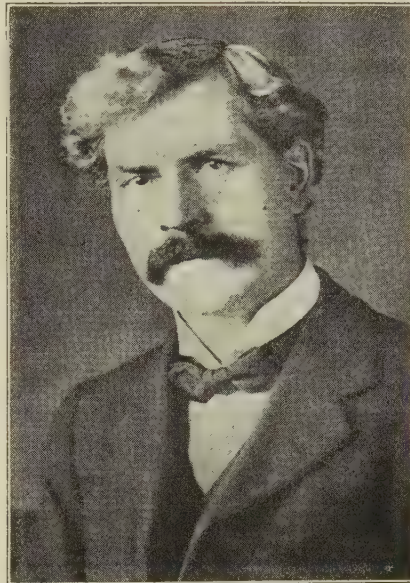
WHAT MACDONALD THINKS OF CHRISTIANITY

Most of the interview of the afternoon was spent in discussing the coal strike which was then a matter of recent history. Incidentally some one asked Macdonald what he thought of Christianity. His answer was reassuring as to his own firm grip on the spiritual view of life but was not very complimentary to organized Christianity. He said:

"I have stood all my life against the secular view in politics, whether it crops up in the materialistic conception of history, or elsewhere. I have worked almost as hard in the organized brotherhoods, in all phases of Christian activity, I think, as I have in the Labor movement. I am out of it altogether now. I think that organized Christianity has so forfeited the confidence of men of sincerity and deep conviction that the 'spiritually alone' becomes the arena. I work on my own private lines. I have no confidence that if I help to restore organized Christianity to the position it held before the War that I am doing anything except to help the organization in the recrucifying of Christ again. Christianity is stronger in the labor movement than ever before. Organized Christianity was never more under suspicion. You will get a different answer from others. I am afraid I see no prospect now for a change."

"What do you think of the Bishop's pronouncement?" (The Church of England Bishops had recently made a pronouncement in many ways favorable to the point of view of labor. It was to this pronouncement that this question referred.)

"That came after the fight was over. There is fruit meet for repentance and if the statement had come in the thick of the fight, we might have said, 'Everybody was off in 1914, all lost their heads; let us forgive and for-



J. RAMSAY MACDONALD
New Parliamentary Labor Leader

get.' But Canterbury will pass any resolution after the fight is over. We had public opinion with us, but we could not push by the starvation point. When slavery was introduced into China, they stood for it. Then when public opinion changed, they condemned it."

"THE OBLIGATION OF CHRISTIANITY"

"The obligation of organized Christianity is to enthrone the spiritual view of life, and this is in the main an individual thing, and therefore you have your opportunity there in the individual world. You cannot do what I do. I cannot do what you do. I think the important thing now is to work with individuals. If I may be bold enough to say so, those of us who are on the platform in committee, who write, can do very little for individuals there, we must remember that in the end we have to come back actually to individuals. Therefore we ought to use every opportunity that presents itself, in church, out of it, in conversation, in association, to make it perfectly clear that we do stand for the spiritual view of life.

"We are not out for class war, the filling of men's stomachs alone. In so far as men are hungry we will fill their stomachs, but we really seek to fill the souls of man, we aim at the perfection of soul and spirit. The only organization that seems to me to fulfill this best is the Society of Friends, which keeps the communion loose. The moment

you get an organization then that becomes an end in itself, the secular becomes the end, not the spiritual. It is often secular success versus spiritual success. The spiritual is like a lamp illuminating and keeping alive. Therefore, you get men like the Bishop of Canterbury, who says, 'I can't afford to do this. I am appealing for funds. I can't associate with C. O.'s (conscientious objectors), though I believe their case is right.' They leave us to fight the battle, then come like Nicodemus at night and say, 'Thank you very much.' The individual you have got to create is not the selfish, but a spiritual one. This is necessary if Christianity is to be revived and brought back into society."

MACDONALD'S POLICY FOR THE LABOR PARTY

In 1920 Macdonald outlined what he called "a policy for the Labor party." We are not justified, of course, in holding him strictly to account in the present situation for all that he said in 1920, but some of the items in that policy are interesting. I quote from Chapter Nine in which he outlines the hypothetical speech of a Labor Prime Minister who had just taken over the leadership of His Majesty's government. We are justified in thinking that here are the major items which Macdonald will include in his policies.

"A Labor King's Speech would 'regret' the condition in which the war has left Europe, the failure of the work done since the armistice, our Russian policy, the blockade, and particularly the parlous situation of the League of Nations. *It would announce its desire to bring our late enemies into the League and to enable the League to reconsider its own constitution, so that it become a council of peoples and not merely an executive of governments.* It would refer to the League questions arising out of the Peace Treaty, some for revision and some for advice. This would orientate its whole foreign policy on lines of open diplomacy, co-operative effort, judicial proceedings, disarmament, and it would carry out this policy step by step in conjunction with other nations and gathering to its aid public opinion. The speech would go on to deal with finance; and the problem of finance is debt. *That it would diminish to compassable limits by a levy on wealth,* and would reduce taxations accordingly. This would make prices fall and enable us to reduce taxation beginning with indirect imposts. A Funded Debt, a steady withdrawal of superfluous currency and pressure against the issue by the banks of extravagant credit would augment that movement and make possible a policy of further reduction of debt from income. Rigid departmental economies would be pursued, the rival flights of profits and wages would be stopped and the country would find equilibrium without going through the catastrophe which is so commonly taken for granted. *It would base its policy of domestic reform on the land.* The scientific development of agriculture, the planting of people on the soil, the develop-

ment of the village, would be at once set about, national and local effort being co-ordinated for that purpose. It would see that rent, which is a social product, goes to enrich society and not to keep a class, and the increased income of Labor would be made a reason for improving the quality of consumption and the beauty of life, and thus giving opportunity for maintaining many of those small 'peasant' and hand industries which alone can surround people with individuality and distinction. Individual production can be crushed out by mechanical factory production only in a poverty-stricken community where the exigencies of price are so great that the desire for happiness in use cannot be considered. The machine and the hand will then be brought into proper relationship.

"Such matters as housing and education would be properly dealt with. As regards the first, the policy of dole would be resorted to only as a last resource because though forced upon us by present exigencies, its evils are serious and tend like weeds to perpetuate themselves and spread. It would therefore tackle directly the cost of building material

and would reduce them, and with them it would build houses of a higher standard than those that are at present being built, designed and fitted up for the purpose of reducing labor to a minimum. It would thus intentionally create a new standard of demand and deliberately compel in time the reconstruction of existing houses. The process cannot be finished in a day or in the life of a parliament, but it would be begun and would go on by its own momentum. In doing this it would encourage direct labor, especially labor organized to be its own employers.

"Education would be controlled and inspired for the first time in our history by capable men who have come through the ordinary elementary school and not by the university-made bureaucrat. Education can thus become education and not an expensive education machine. Its spirit should be suffused throughout by art, by culture, by individuality, by reality, and the opposition between the school and real life, from which we suffer so much today, and is at once the product and the cause of so much English class snobbishness, would tend to disappear.

The Education Department would become less of an office and more of an inspiring center than it ever has been.

"A Labor government will not be fully satisfied with Parliament as it exists today. As I have indicated, Parliament has got out of touch with the life of the country and the machinery of election and representation which produces a government is not up to date. An early intimation would be made that the Cabinet is to give the House of Commons more freedom in expressing views and, therefore, more responsibility for the government of that country.

"The Government would proceed at once to the nationalization of mines, railways and the supply of power, for in this it sees not only the economic and harmonious working of these essential industries but the beginning of the moral union of the community. The Government would at once set up, in connection with these, appropriate systems of administration which would forbid bureaucracy and secure and encourage the free play of intelligence and initiative in management on the lines I have already indicated."

Bishop Lawrence on Law Observance

A Moderate Man's Appeal to Moderate Men

IN connection with the New England Citizenship Conference and the campaign for law enforcement, from many Boston pulpits appropriate messages were given last Sunday. The appeal of the convinced and lifelong Prohibitionist is so familiar to our readers, that we venture to report an utterance, frank, honest and well-considered, but from a somewhat different angle and with a different background of experience. Prohibition was won in this country by the accession to that cause of moderate men. The men of zeal who fought with intensity and without quarter against the liquor traffic supplied the motive power and kept the issue alive, but it was the convincing of the moderate men that finished the business.

The winning of the moderate man to the cause of law observance and law enforcement is now needed. Many people who are well meaning, but who have never been Prohibitionists, or even total abstainers, are not taking a right view of things. Hence we attach great importance to these words of Bishop Lawrence for the effect that they are likely to have as much as for their personal interest.

Speaking to a large congregation at Trinity Church, Bishop Lawrence said:

"For twenty-five years and more, to about ten years ago, this country handled the liquor problem by local option. It was natural that rural and industrial states and communities should differ in their forms of administration as they differed in their habits and attitude toward intoxicating liquors. As a matter of fact out of the whole population there were some millions of people who had the habit of a moderate use of intoxicating liquor, and tens of thousands of an immoderate use. Hundreds of thousands of wage earners drank their beer with

as full confidence in their right to do so and the harmlessness of it as of their coffee. And others drank moderately of wines, light and heavy, and of stronger liquor.

WINE ON THE TABLE

"I was brought up as a boy with wine on the table. For eight years of my ministry I passed much of my time with wage earners in their tenements, the majority of them total abstainers by habit, many of them beer drinkers, some drunkards; but it never seemed necessary or advisable to me to take a total abstinence pledge; whether I did or not was of indifference to them, so long as I was temperate and frank. Some twenty or more years ago I gradually came to the conclusion that under all the conditions of my life, example, health, efficiency, I might as well have the habit of total abstinence. I believe that from twenty to ten years ago thousands were passing through the same experience. This was due, in my judgment, partly to moral considerations, partly to efficiency. Life had speeded up; automobiles, machinery and steam engines demanded steady heads and hands. The beery hack driver and engineer were going into the discard.

"With this growing sentiment came a stronger and stronger demand from various parts of the country for national Prohibition, and even for a constitutional amendment to insure it. Then came the war. The nation was in danger. The forces of the whole country and its manhood, corporate, mechanical, armament, agricultural, were organized for the highest efficiency; for it was only by the highest efficiency that the country could be saved. And by a remarkable expression of public opinion war Prohibition became the law, and what is fully

as noteworthy, public opinion stood behind it and saw to its general enforcement. Hundreds of thousands of men who were moderate users of beer, wine or liquor; thousands who were more or less hard drinkers, immediately fell into line. The amount of added power which this emergency action gave to our nation, its army and navy, was incalculable. Men who were puffy, soft or bloated became hard in muscle, alert and clear in eye and brain.

PASSAGE OF EIGHTEENTH AMENDMENT

"After the war the Eighteenth Amendment was passed by constitutional methods together with certain laws for enforcement; and these were upheld by the supreme court as constitutional and legal.

"The nation then faced this situation. There were hundreds of thousands of men, some millions indeed, who until the war were moderate or immoderate users of intoxicating drink. A mass of them were so accustomed to the habit, and to similar traditions of their fathers and grandfathers to the social customs of their homes, that to them moderate drinking was not only harmless and innocent in itself, but was an accepted feature in domestic and social life.

"By this constitutional amendment and its enforcing laws, the prohibition of the manufacture, sale or importation of all intoxicating drink, including beer, these people, except so far as they might buy liquor up to a certain date and store it, were cut off, not only for a limited period like the war, but for an indefinite future. Tens of thousands living in large cities and industrial centers had no conception of what was moving in the popular mind in other parts of the country. Although they read of it in the papers, they could not think that such

have of sentiment would take such radical effect in law. With their conception of the Constitution of the United States and statement of the fundamental principles of our government they could not grasp the thought that this movement touching domestic and social habits could have a place in the Constitution.

However, the nation's judgment as expressed in the action leading up to the amendment of the Constitution was otherwise. Hence occurred what was a most radical and perhaps unprecedented interference by the nation with the personal, social and domestic habits of millions of citizens. "I have stated these facts thus clearly and believe correctly in order that we may realize what an immense and radical movement the nation entered upon by the eighteenth Amendment. It is no wonder that there have followed protests, hostility and lawlessness. Human nature is human, even in a democracy.

"The country now finds itself faced, as President Cleveland said in another connection, not with a theory but with a condition. Lawlessness has got to be met. And how to meet it?

"1. By the arm of the law—by enforcing agents of the government, state and town, of course.

"2. There is, however, the other and even greater consideration that in a democracy public opinion must in the long run be behind a law in order to secure its permanent and not only its spasmodic enforcement.

RIGHT AND DUTY OF CITIZEN

"3. While every citizen of a free country has a right to express his opinion in opposition to a law and to work for its amendment or annulment, every citizen is under obligation to obey the law as long as it exists. He who breaks a law which he does not approve, or which he wants swept off the statute books, has automatically cut him-

self off from the very thing that he is after. This is such a commonplace of democratic government that it seems hardly worth repeating. And yet it does need repeating and illustrating. A labor leader who wants to have the law of injunction amended, and who countenances or connives at a strike against the injunction, has lost his standing as a law-abiding citizen. The officer of a corporation, a lawyer, a legislator, or any other citizen who wants the constitutional amendment amended or its enforcing laws amended—and he has a perfect right to work for these—who breaks these laws, who countenances or connives at the sale or illegal manufacture of intoxicating liquor, has by the same token lost his standing as a law-abiding citizen. He shows himself on that point to be a disloyal citizen.

"In opening this address I said that I expected to frame an address that every good and loyal citizen who is also intelligent will agree to every paragraph and sentence. This last paragraph is a pretty strong one, but I have yet to find an intelligent, fair-minded citizen, who whatever his opinions and practices on the liquor question may be and who has thought things through, does not finally say that it is true: obedience to the law in this country is a test of loyalty to the country."

An Outstanding New Book

A Life of Shakespeare

This new study of the life of Shakespeare will take its place with the best of its kind. It is delightfully readable, free from hobbies, authoritative, the result of a thorough familiarity with all original material and the important researches of other Shakespearian scholars. Mr. Adams has already a standard work on *Shakespearian Play-Houses* to his credit. In this volume he pays especial attention to the background of contemporary life,

social and theatrical. He succeeds in presenting a very human story of the home of Shakespeare, his family, his early training, his career as a young man, his life in London and his final retirement to Stratford. He gives good reasons for discrediting the deer-stealing tradition, he explains the facts concerning his courtship and marriage to Ann Hathaway, explains why he believes Shakespeare was for a time a schoolmaster, and in general presents an attractive and creditable picture of the whole of Shakespeare's career. A large part of the volume is devoted to discussion of texts and manuscripts, companies of players and erection of play-houses, and Shakespeare as actor and dramatist. He explains the reason for the verses inscribed on Shakespeare's tomb. More than sixty excellent and interesting illustrations add greatly to the value of the work. We know of no other biography of Shakespeare which we would so readily recommend to our readers.

P. T. F.

A LIFE OF WILLIAM SHAKESPEARE, by JOSEPH QUINCY ADAMS (Houghton Mifflin, \$7.50).

Evangelical Alliance

The annual meeting of the Evangelical Alliance of Greater Boston was held in Park St. Church, Jan. 14. Rev. Neil MacPherson of First Church, Springfield, spoke on "Evangelism." His text was "This my son was dead and is alive again." "The coin that was lost was out of circulation. The lost sheep had wandered away in the wilderness. The man is lost when he ceases to respond to God." God made the physical world, birds, fishes, and beasts, but God is having a great deal of trouble making man. Any man's message may be tested by the question, does it impart power to get away from sin? "If I can let God into my life, I shall have the lifting power of God as a dry dock, by letting the ocean in, can lift the greatest ship therein."

In the parable the son's mental attitude toward the father was changed. We want a gospel that shall change men's mental attitude. A resolution was adopted endorsing the New England Christian Citizenship Conference.

The Oppressor

By Henry J. Kilbourn

Near the tomb of King Tut-Ankh-Amen is that of Rameses II, the Pharaoh of the Oppression.

Once more the sun hath seen thee, since thou sate
As king and god on fertile Egypt's throne,
Once more the tribes behold thy visage dark,
With sloping brow and strong, imperious chin;
Clinging about thy royal winding sheet
A breath of far-off centuries that are
Like distant mountain peaks half lost in cloud.

Men think in awe as thou dost reappear:
"Look we on Pharaoh, at whose chariot-noise
The nations quaked from Nile to Babylon,
Whose might is written in the pillared wreck
Of Karnak; he who heard from Zoan's wall
The cry of stricken Israel, and laughed?"
It is none else, the viper-crest of gold,
Signet and hieroglyph proclaim it thou.

What art thou in that veiled realm whereto
Nation and captive, king and serf are gone?
Methinks on wing of darkness thou dost roam
And with thee other beings twain,—his form
That once made Bethlehem childless by the sword
And that fiend shape of Rome whose portico
Blushed in the human torch's awful glare.
Restless forever, baleful, silent, doomed—
Haunt ye the lands, and where your pinions pause
Pillage and famine, war and plague break forth.

Oh spirit stern, of him that once hath sat
As king and god on fertile Egypt's throne,
The ages wane, thy heart is hardened long;
Long through the ruin of thy palaces
Goeth the desert wind and sayeth aye:

"Pe-res!—Behold the writing of a Hand—
Rameses the Great, a mighty sound, hath ceased."

Stoneham, Mass.

Parables of Safed the Sage

The Parable of the Stained Hanky

There was a day when it Snowed. And as I walked abroad, I came upon a little girl of six and her little brother of four. And they were in Distress. For they stood at a Crossing of the Highways, and his mouth was Bleeding and she was comforting him, and ministering to him as a Big Sister ministereth to a Little Brother in trouble.

And I stopped, and inquired, saying:

What is the misfortune that hath befallen you?

And she said, We were on our way to the Park that we might slide down hill. And the sled struck the Curb, and the little lad fell forward, and struck his face against the Curb.

And I looked the little lad over, and I saw that he was not badly hurt, albeit his mouth was bleeding.

And I said, Where do you live?

And they told me that they lived Four Blocks away.

And I said, My home is near. Will ye come in and be warmed and comforted? Or shall I help you home?

And they were in doubt.

And I said, I think the bleeding is practically stopped, and so, I think, is the hurt. Is the love of the hillside still strong within you?

And the little girl said that if she thought her mother would wish them to go home she would desire to go, but if I thought her little brother was not badly harmed, she would like to go on to the Park.

And the little lad said, I am all right.

And I said, That is the way for a soldier to talk. Come, let's go.

And the little girl said, I know not what to do with this Hanky. For it is all Sappy where he cried, and all Bloody where he bled. And the tears and the blood have made it unpleasant. And I have no other. And I do not like this one any more.

And I said, I think thou wilt have no further need of it. Place it here by the root of this tree. It is too wet to blow away, and if the snow cover it, thou wilt find it under the snow.

And I set them both on their sled, and I started with them toward the Park. And they were happy again.

And in a little while I passed the Park, and they were sliding with other children, and shouting happily.

Now it came to pass a little later that I and Keturah we walked abroad, and we came to the tree that stood hard by the scene of their accident. And I said unto Keturah. Just here occurred one of life's Tragedies and Triumphs. And I told her of it.

And she said. I wonder if those children remembered to exhume the Stained Hanky.

And I poked with my Staff, and I found it in the snow. And I said, They had so good a time in the Park they forgot to pick up the Stained Hanky.

And Keturah said, They were brave little folk, and I wish that all grown folk would bear their mishaps as bravely.

And I said so, too.

From the Rocky Mountains

Grand County, Colorado, is an empire of lakes, mountains, ranches, camp grounds and summer resorts. It contains Grand Lake, an extensive sheet of water formed between three great mountains by a prehistoric glacial deposit, whose surface is 8,000 feet above sea level and whose depths in some places are unmeasured.

The lake is seven miles in circumference and fringed all the way with rustic cottages and hotels of the summer visitors, many of whom from eastern states make this their regular summer camping place. Motor boats, yachts and row-boats dot the lake, and a community dance hall is one of the centers of community life.

In this dance hall I have preached several times, as there is no regular church service in the place. The audiences were not large, but there is a group of splendid people who are glad for a gospel message whenever a visiting minister will preach. Some of the congregation are all-the-year-round residents of the village and some of them campers from many other states. Here is a chance for some mission work to a large, though transient, population.

Another interesting spot in Grand County is Camp Chief Ouray, a boys' camp owned and conducted by the Denver Y. M. C. A. and now in its fifteenth year of successful operation. A beautiful site covered with permanent buildings is the home of several hundred boys and their leaders every summer; groups of seventy coming for two weeks at a time. It is one of the best-conducted camps in the United States and has won the favor of every rancher living near.

Hot Sulphur Springs is the county seat town, an enterprising village of a few hundred souls. The Colorado River runs through the midst of the town and a camp ground on its bank is always the temporary home of automobile tourists. The large hot sulphur springs which give the town its name are in the western edge of the village and provide hot baths and a swimming pool of real medicinal value.

The Congregational church is the only religious organization in the place, and the whole county has been allocated by the Home Missions Council of Colorado to our denominational activities. I assisted in organizing a Grand County Sunday School Association to which meeting invitations had been sent far and wide. But only five Sunday schools could be heard of in active operation in the county.

The importance of Grand County has been greatly increased by the building of a splendid automobile road over the Berthoud Pass and through the county, on to Salt Lake City and the coast. The only rail communication with the outside world and the markets has been and still is the Moffatt railroad, wonderful for scenery, but unreliable in winter on account of snow blockades, and expensive at all times, with steep grades and frequent rock slides.

Now that the tunnel through the range is actually being bored enthusiasm in this fertile region beyond the Rockies is rising. Through the tunnel there will be swift and easy access to markets, and an easy approach for tourists. The soil of this section has also proved to be favorable to the growing of head lettuce, and that industry is already in operation over hundreds of acres.

All this gives added interest and importance to the religious development of the country. Rev. Thomas W. Houston has been our pastor at Hot Sulphur Springs for several years and has been developing a little community center with the church as its nucleus and inspiration. But his heart has always been burdened with a Macedonian cry from other settlements in the county. He has longed for the ability to be in several places at once.

Now arrangements have been made by which he is to be partially released from his local work and is to be a general missionary to the whole county. Among other interesting points where he will start work is the west portal of the Moffatt Tunnel. Here in a permanent camp several hundred men are already housed, with more to come. The need of social and religious work is great, and while it will not all be easy, Mr. Houston is to be envied his opportunity for a wide service. The interest and prayers of our fellowship throughout the country should support him in this frontier outpost.

W. O. ROGERS.

When One is Absent

(The National Association of Travelers' Aid Societies for last year reported that in thirty American cities, 32,000 persons were lost. No trace was found of 2,500. Of a total of 11,000 girls and women disappearing, no word was received from 1,000. In a smaller community lately a man has vanished; in weeks no echo has come of location or condition. For such families and their friends we offer this prayer written for this bereaved home-circle.—EDITORS.)

O Thou who art still my Father, hear me in need, I pray. My strength ebbs, and I come to Thee. Give, I beseech Thee, upholding and courage.

One whom Thou lovest is absent; I know not where he is this day or night. But Thou knowest; the darkness hideth not from Thee. So in Thee I confide and of Thee ask refreshment lest my spirit droops and fails.

If he has wandered far, give him friends by the way. May he suffer no hunger, nor be without a place of rest. If in his goings there has come any strange weakness, be Thou ever his guide and guard. Even as Thou dost care for children, so I pray, encompass him with Thy love.

I am as those who need a renewal of assurance: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. May I so rest in quiet peace and find my resource in the knowledge that though I may now—unconsciously—walk with my beloved in the Valley—I may fear no evil. Vision again, for all beneath my roof-tree, the One of whom it is written: In all their affliction He was afflicted and the Angel of His Presence saved them; in His love and His pity he redeemed them.

O Thou who art the God of the Living, with Whom there is no death, still the upspringing of all fear in this truth, In my Father's house are many mansions. If my own has entered into Another Room and some Messenger has silently closed the door after him, help me, I pray, to realize that still he is within Thy keeping. May I know that some day, in Thine own good time, I shall see him.

Whether still here, or there—in a manner I may not comprehend, carry to him, O my Father, this heart's message of love! By a way that he shall understand, tell him that his beloved miss him and await some token. And—if it be possible—let this prayer I offer become known to him, that he may, in his absence from us, be comforted.

Uphold me in my waiting. Give patience as a sign from above. Help me to meet every burden because I rest in Thee.

In the name of Him who on earth had no place to lay His head, who suffered that we in any affliction might find our strength. Amen.

Warren P. Landers.

Christ has left us with three things: a truth that brings freedom, a peace that brings contentment and defies the world, and a love that redeems the world.—*Elbert Russell.*

Council of Church Boards of Education

Important Meeting at Yonkers

By Frank M. Sheldon

THE annual meeting of the Church Boards of Education was held at Yonkers, N. Y., Jan. 7-8. This Council represents twenty-two boards of education of the various denominations and seeks to promote the various types of work represented by these boards.

The two main features of work represented by the boards in the Council are the aid of academies, colleges, training schools and seminaries controlled by or affiliated with these denominations, and the work done for students in tax-supported colleges and universities.

The reports of Dr. R. L. Kelly and Dr. O. D. Foster, the executive and university secretaries, showed splendid co-operation and some worthwhile results during 1923.

A survey of the theological schools of the United States and Canada has been brought to completion, and is being published for distribution. A survey of the Negro theological training schools has been commenced, and will be pushed to completion.

A rather surprising result from this survey and particularly from a study of "Recruiting Christian Leaders" indicates that in one large denomination, operating primarily in the Northern states, only 20 per cent. of the present ministry are both college and seminary trained. Another rather surprising piece of news was that out of approximately 13,000 names of possible candidates for Christian life service, gathered by the Recruiting Commission, only sixty-five names of the total came from the Y. M. C. A. and the Y. W. C. A. Nearly the entire group came through the regular organizations and machinery of the church.

Special efforts are to be made to increase the literature to be used by all the boards interested in college work in joint publicity. Dr. Kelly, secretary to the Council, has been invited during the present year to deliver a series of lectures in France on "Educational Ideals and Developments in the United States."

A survey of the entire Protestant ministry in the United States is considered by the Council. If this can be carried out, it will give data as to number, training, and conditions in the ministry.

The subject of Bible training and courses in religious education in our colleges received definite attention. Efforts are being made to develop more adequate departments of this character to the end that the schools may furnish students better equipped for various kinds of Christian service.

The work in tax-supported colleges and universities is demanding increasing attention from the boards which have been doing this work in past years, and from boards of education which have not yet entered this field. The number of students in these schools has now passed considerably beyond the number to be found in church and independent colleges and universities. The leaders of tomorrow in law, journalism, engineering, education, medicine, agriculture, and many other lines, are being trained in these great institutions.

Close and hearty co-operation exists among the boards working in this field. A number of the pastors are supported jointly by three or four boards, and sometimes by these boards in co-operation with the Y. M. C. A.

The joint approach by interdenominational teams for the purpose of presenting Christianity and the program of the church to students is being carried forward both in women's col-

leges and in the co-educational institutions. Such teams are to visit six of the large institutions of the West in February or March of this year.

A most remarkable development of the year in this field is the interest in schools of religious education at these tax-supported centers. Presidents, deans, and heads of departments show in every way commendable interest in the moral and religious welfare of the students and are ready to go as far as the state laws will permit in doing everything the university can do, and in co-operating with the churches to do what is beyond the scope of the university, in developing schools of religious education which shall make possible satisfactory undergraduate training in the Bible and religion.

Fifty per cent. of the leadership in the more important positions in the United States is in the hands of college and university graduates. These graduates come from only two per cent. of our population which has the privilege of this training. The Council of Church Boards of Education is therefore more intimately related to proper training of the leadership of tomorrow than any other agency in the country. The institutions which these represent and these boards themselves should have a large place in the thought, affection and benevolences of the churches.

A Study Book in Christian Belief

Dr. Bosworth's *What It Means to be A Christian* Used in Many Churches

By Ella G. Sparrow

Assistant Secretary, Commission on Evangelism

People are showing keen interest in religious life and thought these days. This is evidenced by the large amount of space which is given to religious subjects in the newspapers and magazines of today. The discussions and controversies arising in many sections have caused people to think more deeply about Christian belief, about the Christian way of living, and many are asking themselves, "What do I believe?"

For the past year the Commission on Evangelism and Devotional Life has been using Dr. Edward I. Bosworth's book, *What it Means to Be a Christian* as the basis of the evangelistic program in our churches. Its circulation has been over 15,000 copies and it has been used not only in our own denomination but among churches of other denominations as well. This book is intended to tell a man what it means to be a Christian, and how he should begin.

It has been widely used by pastors as a study book for adult classes, or to put into the hands of people who are seeking a clearer vision of what the Christian way of living is, and who desire a simple and direct statement of how to begin. One layman, the head of a large manufacturing plant, said:

It is the first time in my life that I have been able to follow this vital subject through to the end without becoming bewildered by mysticism and confused by dogma. It is the most inspiring and inspired book that I have ever read.

An editorial comment in a well-known denominational weekly ran as follows:

As a primer of Christian faith and life it would be difficult to imagine a wiser, saner, more helpful book. Ripe, mellow, tactful, with

a familiar greatness of simplicity, it deals with the great adventure of following Jesus, answering difficulties real and imaginary, in a manner both to illumine and to allure.

WHAT SOME PASTORS SAY

It is the finest effort I have seen in the direction of getting the Christian thought expressed in modern forms of speech. It avoids very well the unfortunate tendency of Modernists to deny or to slight the orthodox affirmations which have prevailed for many generations.

I used it for a series of sermons, preaching in the mornings on "The Important Christian Doctrines" and in the evenings on "What It Means to Be a Christian," and emphasized first some of the fundamental things we must believe and then the value and simplicity of the things we must do.

FROM A STATE SUPERINTENDENT

As a result of sending the book to the various pastors in his state, for their use in classes or for a series of evangelistic sermons, Dr. Rollins, state superintendent for New York, writes:

The book *What It Means to Be a Christian*, by Dr. Bosworth, was distributed by the New York State Committee on Evangelism, to each pastor in the state, and used at the "Retreats" throughout the state last year as a basis of discussion. With few exceptions the book won the praise of our ministers as a book stimulating to theological thinking and exceedingly helpful preparatory to meeting the mood and mind of their people during these days of the discussion of religious themes. Practically all felt that the book deserved and repaid many re-readings.

During the Lenten season many thousands of our people will follow day by day the outline of meditations in *The Fellowship of Prayer*, which are based on Dr. Bosworth's book, and they will no doubt want to read the book. Many pastors are anxious to find ways of enriching the program of the mid-week meeting. Here is one suggestion, that the people be given this book to read during the week and then at the meeting have a presentation of the substance of the chapter by a member, followed by a period of questions and discussion, and close with a summary and presentation by the pastor. In this way a series of talks, using the chapters for the subjects, could be given and would quicken the interest of the people in the devotional reading for the Lenten season.

Mrs. Chauncey Goodrich

This widely known member of the American Board Mission, after forty-four years of splendid service in China, entered into rest Nov. 15, 1923, having suffered for months from an incurable disease.

In 1879 Sarah Clapp went to China, a year later marrying Rev. Chauncey Goodrich, then a teacher in the theological school at Tung-chou, which for a quarter of a century was their home, and where she founded the Girls' School. In 1905 the school was removed to Peking. The work of the Mandarin Bible translating committee, of which her husband was chairman, necessitated giving up direct teaching, and Mrs. Goodrich became organizer and chief promoter of the W. C. T. U. in China. As a leader in Peking social service she was enabled to do much to interest the higher class of Chinese and Manchu ladies in supporting homes for the aged, winter refuges for riksha-men, and other service new to them. Whether in the isolation of a country station or in the leadership of a large metropolitan group, Mrs. Goodrich proved more than equal to her responsibilities, pouring out on others the richness of her own Christian life.

Mrs. Goodrich is survived by her husband (now in his 88th year), a daughter, Mrs. Ernest Smith of Chang Hua College, and a son, Mr. Luther Carrington Goodrich, connected with the Peking Union Medical College.

OUR INVALID PARISH

Winfred Rhoades

Pastor

Resting the Case

"We are safe. We've done all we could; we've 'rested the case.' Now it's up to God." So writes a correspondent out of a situation of great difficulty. And in another letter: "God knows it all better than we, and if we force an issue we may defeat better plans."

Do not those words give expression to just the two principles that must be kept in mind in dealing with the urgent and hard problems of life? As thoughtfully, as wisely, as conscientiously, and as thoroughly as we are able, we must endeavor to do our part toward a solution; and at the same time we must believe that God desires, even more than we do, the happiest solution, and we must therefore open ourselves to his influence. We are not working alone, when we try to live for honor, and for noble results, and for spiritual finalities, and in accordance with the law of love. We are workers together with God.

In a given case the outcome may be an easy solution, or it may not be. The great apostle did not have the easy solution when he besought God for the removal of his thorn in the flesh; but he learned to bear his affliction triumphantly in the strength of One who whispered in his ear the great message, "My grace is sufficient for thee: for my power is made perfect in weakness." He had already learned, and now he learned again, that the good against which he tried to kick might be God's way of directing him to nobler and more satisfying life than he had ever before known, guiding him forward to greater wisdom, truer strength, finer achievement, more power in his life.

"There is only one thing that can give us the mastery over life; and that is the knowledge that we can stand everything that can happen to us." So says some one in a story. But that is not all that should be said. The scholar does not merely *stand* school; he learns from it, and is greated by it. Not merely can we *stand* whatever happens to us; we can make it an aid to that enlarging and perfecting of personality which is life's true goal. We can be eager for things to happen that will have that result, as, in the *Purgatorio*, the souls begged to be led from the comfortable place at the foot of the Mount, to the sufferings that would enter them into fuller and better life.

What is our object in life, to obtain our own shortsighted will, or to be shaped by Infinite Wisdom into something satisfying and glorious? We make demands upon God, and call that prayer. We choose things that our uneasy hearts covet, and then beg God to let them come to pass, and are unhappy if they do not. But if you believe there is a far-seeing and unerring Divine wisdom, assume a position and a mood of quiet, and then say: "I am open to thee, O Spirit infinite and everlasting, and desire to be filled with thy light and thy life; I am open to the working in me and through me of thy wisdom, thy love, thy power." Expect wisdom and power to come. Life will not be merely an experience of grief. Life mingles joy with grief, eager, thrilling, ineffable joy. And as for grief,—perhaps the very experience you shun is offering what your soul was starving for, the pain that is so grievous is guiding to more satisfying relations with life than you have ever known, the thing you regard as handicap is leading you to your true vocation.

Closet and Altar

MORNING VOWS

Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Ps. 143:8.

He wakens us, if we will, every morning to fresh messages, and we may pour out our hearts before him and be assured of his heed.—*W. Robertson Nichol.*

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings.—*C. H. Spurgeon.*

Our early prayers will help to shed an odor of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path and we may hope a happy issue.—*W. E. Channing.*

Night flies before the orient morning,
So speaks the Dial's accent clear;
So better speaks the Prophet's warning
To ears that hear.

Oh, see a purer Day-spring beaming
Unwonted light, nor moon nor sun
But Light itself, with glory streaming—
God on His throne!

Richard Mant.

Let us make sure of consecrating to God by prayer and a good intention the more considerable duties of the day. Let us strive at all periods, whether of work or refreshment, to realize his presence and the great end for which we are living. We shall find by degrees that the main business of the day, if done with pure intention, will lead the smaller duties in tow, like long boats following in the wake of a man of war.—*Edward M. Goulburn.*

When a man has settled affairs with God, he is free from immense hindrances and from every fear; when a man has come to terms with God there is no one he need fear in this world nor in that which is to come.—*John Watson.*

Consecration is not something done once for all, but is a maintained habit of the soul. A consecrated day is a framework ready prepared, in which God alone has to act in us, and through us.—*Adolphe Monod.*

We bless thee, Lord, for the new day and for the new change which it offers to our wayward lives. Forgive the evil in them, and make the good efficient. Let the tides of thy spirit bring to us cleansing, refreshment and power. In the day's business may we be brave, cheerful and considerate. Grant us a clear vision of the path of honor and the will to choose it at whatever cost. We wait upon thee for renewal of our strength; for uplift as on eagle's errands, if thou shalt ordain us to such high employ; but most of all, for grace to walk life's common ways without fainting. So at evening wilt thou send thy peace. Amen.

Edward M. Chapman.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

The Master-Teacher of All

Comment on the Prayer Meeting Topic
for February 10-16

BY CHARLES ERNEST WHITE

Topic: How and What Jesus Taught,
Matthew 5: 1-12; 13: 3.

Light on the Bible Passages

This Teaching on the Hillside is Jesus' best known message. It is alluded to more than any other message in the Bible. In language it is simple; in thought it is profound. Its effectiveness comes from its unexpected contrasts to commonly accepted and approved practices. As examples, Jesus would congratulate the lowly and not the mighty, the sad and not the joyous, the pure of heart and not the great of forces, the peace-maker and not the warrior, the martyr and not the tyrant. The real joy of life is in its final rewards and not in the lesser things along the way. The Kingdom of Heaven begins on the earth, and its foremost citizens are those who measure up to Christ's standards. His main teaching purpose was to set forth the requirements of good citizenship in that Kingdom.

Leads for Leaders

This topic is too large, at least for one occasion. It covers enough ground for a year's meetings. Jesus was almost always teaching, either by word or by deed. Which is the more effective? The range of subjects was as wide as his conception of what a follower of his should be and do. Did any other great teacher ever cover so many themes? Or teach so simply and winsomely?

Jesus taught by *parables*. Were they to simplify the truth or to make his hearers use more effort to get it? What is probably his best known parable? (Luke 15: 11-32.) Which is the hardest to follow? (Is it that in Matt. 18: 21-35?) Which gives a truth tremendously needed in the relations of people in community, national, and international life today? (Luke 10: 25-37.) Which hits the almost universal craze for "making money"? (Luke 12: 16-21; 16: 19-31.) Which challenges the use we make of our lives? (Matt. 25: 14-30.)

He taught by *deeds*. Were his miracles only done for those upon whom he performed them? What did they teach regarding his power? Regarding his mission? Regarding the task of the Church today? Of medical missionaries?

He taught through the *activities of his followers*. (Luke 9: 1-6; 10: 1-16.) What sort of followers are we in this respect? Do people get a very good idea of Jesus from us?

Thoughts for Members

O Christ, whose words make dear the fields

And hillsides green of Galilee,

Grant us to find, with reverent mind,

The truth thou saidst should make us free.

—*Ferdinand Q. Blanchard.*

A noted English preacher once said that "when on earth Jesus was never off the Cross." Certainly the Cross gathered up his life into perfect completeness, and what he says on the Cross, he said throughout his life. The will to live, the will to forgive, the will to serve, the will to give one's life a ransom for many, those are the things by which it is appointed that men shall live.—*Richard Roberts.*

A Moment of Prayer

"O teach me, Lord, that I may teach

The precious things thou dost impart;

And wing my words that they may reach

The hidden depths of many a heart!"

The Editor's Bible Class

Conducted by William E. Gilroy

Scholarship Gave Us the Bible

Why are there only sixty-six books in our Bible?

It is a question that we can only partially answer here, but it is one to which every Bible student should seek the whole answer. He will soon find that there were many more writings in ancient times that some regarded as being as sacred and as inspired as those included in our Bible; he will find that the authorized Version of King James included the Apocryphal books of the Old Testament, which the Roman Church regards as an integral part of the Scriptures; he will find that doubt existed whether some of the sixty-six books could have been included; and he will discover that Luther would have discarded the Epistle to James.

Why then have we only sixty-six books in our canon of Scripture? Because, summing up the results of the story, saints and scholars, ecclesiastics, who were not necessarily either saints or scholars, so decided. So that when we object to freedom in the study of the Bible today they are really saying, "It was not that saints and scholars should have considered the nature and authority of the individual books at one time, but it is not that that saints and scholars should do so today." Can one really believe that? Are the Scriptures always open to reverent inquiry? Can one seriously believe that the Book of Esther, for instance, because it happened to be included in the canon, is really a more sacred book than the Books of the Maccabees, which the King James Version included, and which the Roman Church includes, which our Protestant canon excludes?

The fact is that each reader of the Bible, whether he admits it or not, determines a sort of canon of his own. There are some books that he values more than others; there are books that he reads constantly, while there are other books that he barely knows. We venture the assertion that there are entire books in the Bible that half of those who read these words have never read in five years, or have read only in part, or in the most casual way. Is it not so with my friends? Put the test to yourself, and be courageous enough to draw your conclusion from it.

Each man, in reality, makes or chooses his own Bible. If we faced these simple facts, it could save us from the theoretical and formal notions of the Bible that have become so dangerous to open-minded and open-hearted study of its pages.

All that we have been saying about the nature of the Bible and the way in which it has come to us bears upon the question of the nature of its inspiration. That in the Scriptures "holy men of God spake as the spirit moved them," who can doubt? The Scriptures tell not only tell of the human quest of God but they make plain the story of how men found him. The Bible is not inspired because men have said so, but it has made men say its inspiration because it is such a wonderful book. Theories of inspiration, especially mechanical theories such as that of its verbal inspiration, are nothing more than attempts to hold up the ark of God. All that is required in life is to let the Bible speak for itself. Its power does not depend upon its infallibility in every part but upon the appeal of its highest truth to reason and conscience. It is not in every part a perfect

revelation of God, but it comes to that perfect revelation only in Christ himself. When we find "men of old time" saying certain things, it is Christ's *But I say unto you* that is important, even if his saying abrogates the sayings of old time by bringing them to larger fulfillment.

The question is not how God *might* have given us the Bible, but how he *did* give it to us. The notions of *verbal inspiration* and *complete infallibility* imply that God miraculously guided not only a large number of original writers and compilers, but that he similarly safeguarded from error a host of copyists who transcribed the documents, a multitude of members of Jewish and Church Councils who decided the canon, and a similar multitude of translators and printers through whom our English Bible has come to us. The difficulty of maintaining the doctrine of *verbal inspiration* in the face of this complex process by which the Bible has come to us has been met by certain Fundamentalists by the claim that the Scriptures were verbally inspired in the original writings. Surely that is a futile and meaningless begging of the question, for of course not a single book of the Bible exists in the original. The oldest manuscripts that we have are copies of copies, and do not go back beyond a couple of centuries after the latest books were written.

We shall return next week to this question of inspiration, for it still troubles some people. Meanwhile, let us not be disturbed. There is only one danger in relation of the Bible—that men shall fail to live inspired lives because of its message. The measure of your real belief in the inspiration of the Bible is the degree in which it has inspired you.

Israel's Failure at Kadesh

Comment on the International Uniform Sunday School Lesson for February 10.

Scripture Reference, Numbers 14: 1-10

What are the facts? is a question that is continually being asked about something, and it is amazing to find the extent to which, even about the simplest things, men who apparently have had much the same opportunities of observation will give varying, if not contradictory, verdicts.

Here in the ancient time were twelve picked men sent forth to spy out a land and to bring back a report concerning it. They did, as a matter of fact, agree about the external aspects of the land, that it was desirable, a land flowing with milk and honey, but when it came to interpreting the facts and assuming the right attitude toward them, there was revealed the sharp contrast and conflict that have been found in every age—the conflict between the men of faith and the men of doubt, between the optimists and the pessimists, between the idealists and the stand-patters, between the men of vision and the "hard-headed," not to say hard-boiled, people.

It is easy to assess the right and wrong of the matter when we read this narrative as a tale of ancient Israel. Of course we are on the side of Joshua and Caleb. We condemn the cowardice and weakness of the ten pessimists. But how about the story in the life today? Are we with Caleb and Joshua—viewing promised lands and proclaiming that we are well able to possess them? Or are we with the timid and the easily satisfied, standing pat, or ready even to revert to the flesh-pots and bondage of Egypt?

The outstanding teachings of this lesson are so obvious as hardly to call for mention; but strange to say it is the obvious and commonplace truths of life that most need emphasis, for they are most neglected. The analogies that press upon us as we read the story of the spies are so many as hardly to bear enumeration.

There is first of all *the analogy in individual experience*. The Christian life is a continual entering of promised lands. There are ever larger experiences and more alluring environments for the soul. But the way of progress is a way of conflict and service and victory. There are ten voices in the soul that would lull us to ease and self-satisfaction for two that would bid us to go forward even if it be through firing lines of danger. There are cynical voices that bid us stay in the desert rather than risk the dangers of the way out. "Let well enough alone" can never be the law of the Christian life. The good must never be allowed to become the enemy of the best.

There is *the analogy in social progress*, which includes moral, political, and industrial progress. The ten pessimists, and plain, hard-headed, "common sense" men are always decrying the visionary. Undoubtedly they talked about Joshua and Caleb just as Joshuas and Calebs are talked about today. "Of course we admire their goodness and their courage, but they're dreamers, plain dreamers." There is, indeed, such a thing as visionary impracticality. Not every fellow who talks glibly of promised lands is to be regarded. There are jingoes of progress just as there are jingoes of stand-pattism and chauvinism. But the dreamer, the visionary, the man of faith may be as accurate, careful, and hard-headed in his judgment as the man of easy, selfish and safe ways. The optimism of Joshua and Caleb was not futile sentimentalism, but was based on *investigation* and *faith*. They knew that the big thing is not necessarily the strong thing, and that giants may be dumb in mind and cowardly in spirit. Upon what a flimsy foundation the oppressions and tyrannies of life have been found to rest when men of faith and determination have really attacked them!

There is *the analogy in religious progress*. Protestantism opened up promised lands of freedom and private judgment. But how few have dared to claim their heritage! Most of the curse of narrowness and bitter controversy that rests upon us today has arisen because Protestantism reverted to the ideas of *authority* and *infallibility* against which the early reformers protested. We shall never get wholly out of the wilderness until we dare to go all the way that Christ would lead us—to that promised land of freedom where God is the only authority and truth, the only thing infallible. Most men are still as much afraid of freedom as the ten pessimists were afraid of the giants.

Let us note:

1. Majorities are not always right; nor is there safety in much counsel.
2. There is a vision of the *eyes* and a vision of the *soul*. Do we measure things by their size or by their spiritual potentiality?
3. The pessimist and stand-patter adapt facts to their lack of faith. The ten spies began by acknowledging that it was a goodly land, but they ended by disparaging it as a land that ate up the inhabitants. The man who refuses to go forward ends by denying that progress is worth while.
4. The ten pessimists underestimated the spiritual resources of Israel quite as much as they over-estimated the strength of the enemy.
5. Progress is the triumph of minorities who trusted God.



AMONG THE NEW BOOKS



Recent History

EUROPE SINCE 1918, by HERBERT ADAMS GIBBONS (Century. \$2.50). A wonderful clear and graphic review of events in Europe from 1918 to the present day. Here are revealed many facts about the Treaty of Versailles which are not generally known and amply justify the United States for keeping out of the League of Nations. The facts are revealed concerning the secret treaties which balked every effort for a just settlement, with the welfare of the peoples concerned in mind. It is an illuminating but not an encouraging revelation. There are chapters on Russia, Italy, the New Baltic Republic, Belgium, Germany, the Turkish Nationalist Movement, the French and Belgian in the Ruhr, etc., which are masterly in their presentation of facts and events of tremendous significance. Two sentences may characterize the author's revelation and conclusion: "The League of Nations is impotent, with or without the United States as a member, to restore Europe to peace, until the three Furies—Vanity, Greed and Revenge—cease raging." And "We must know how things actually are in order that we may help effectively to make them what they ought to be." To reveal things as they are is the purpose of this book.

MY DIPLOMATIC EDUCATION, by NORVAL RICHARDSON (Dodd, Mead. \$3.00). A well-told narrative of personal experiences as a diplomatic secretary during the last fourteen years. The record of those experiences in Cuba, Denmark, Italy, Chili, Portugal and Japan, gives one a picture of much of the inside life of diplomatic service, some of the interesting capitals of the old world and the new, and reveals much of the lands and the people. Among Mr. Richardson's most interesting experiences were those in Europe during the War, first in Copenhagen and then in Rome, where he served for seven years. Humor colors the story and makes more interesting the information which overflows the pages. Mr. Richardson finds diplomatic service enjoyable, and after it all is still glad that he is an American.

THE STRUGGLE FOR POWER IN MODERN ASIA, by ALEXANDER POWELL (Century Co. \$2.50). The author of that entertaining volume *By Camel and Car to the Peacock Throne*, continues in this volume his account of recent history in Turkey, Arabia, Palestine, Syria, Persia and Mesopotamia, with especial reference to the political policies and intrigue of Great Britain, France, Italy and Turkey. It is not altogether a creditable tale. Turkey, on the whole, makes the best showing. The future of Armenia is discussed with a hopeful outlook. Mr. Powell approves of the non-intervention of America under the circumstances and gives his reasons. It is an exceedingly instructive, interesting and readable book which we commend to our readers. Mr. Powell is thoroughly informed on the subject and claims to be disinterested, though his sympathies are manifestly with the natives of the lands of which he writes.

THE RIDDLE OF THE RHINE, by VICTOR LEFEBURE (Dutton. \$2.00). An account of the chemical warfare waged by the German and Allied armies. Incidentally, it recalls that Germany was a signatory to the Hague agreement not to use gas bombs. That indicates the value of treaties as prevention of war. Only

two things seem possible: demand not only disarmament of war vessels but also restriction of chemical plants; or, develop chemistry to the limit. The book gives the history of what has occurred and then suggests some of the things that may occur in the next war—which will be a war of chemists. It is claimed that enemy gas caused 75,000 casualties among the American troops, and that in 1918 more than 50 per cent. of the German guns fired gas, and upon this they most relied for winning the victory.

Mothers and Children

WOMANHOOD IN THE MAKING, by MARGARET W. EGGLESTON (Doran. \$1.50). An excellent book for mothers and teachers and all others who have to do with the training of girls. The Building of the Body During Adolescence, the Mental Life in the Making, Building the Social Life, the Religious Life in the Making—are some of the eight chapter titles.

CHILD TYPES, by FRANCES W. DANIELSON (Pilgrim Press. \$1.00). A help for teachers of four, five and six-year-olds. Though very fragmentary, the descriptions of the Shy Child, the Self-Assertive Child, the Contrary Child, etc., and the advice for aiding them to turn their faults toward virtues are sympathetic and suggestive. Black and white drawings make the little book attractive.

THE NORMAL CHILD, by ALAN BROWN (Century Co. \$1.25). The head physician to the Hospital for Sick Children, Toronto, writes a practical book of advice for mothers. It deals with such topics as, The New-Born Babe, Clothing the Baby and the Older Child, Bathing, Care of the Teeth, Exercise, Sleep, Growth of the Infant, Feeding, Weaning, Discipline and Education, etc.

GETTING READY TO BE A MOTHER, by CAROLYN CONANT VAN BLASCOM (Macmillan. \$1.50). Not intended to take the place of a physician, but to provide wise advice such as every woman should have in advance of motherhood. The author has been assistant superintendent of Nurses at Johns Hopkins, and the volume is warmly commended in an introduction signed by Dr. Edgar of Cornell, and Dr. Rice of Bellevue.

THE CHILD AT HOME, by CYNTHIA ASQUITH (Scribners. \$1.25). Written by the daughter-in-law of England's former premier, the book has an English viewpoint. It takes up nurses and nurseries, learning to read, dressing up pets, grandparents, and many other phases and adjuncts of child life from the standpoint of an English aristocrat.

NEW ROADS TO CHILDHOOD, by ANNE CARROLL MOORE (Doran. \$2.00). A supplementary volume to *Roads to Childhood*, containing review articles written for the *Bookman* since 1920. The author is supervisor of work with children in the New York Public Library, and these two volumes together contain advice for children's reading based on good judgment, intimate knowledge of children and long experience.

THE CLAIMS OF THE COMING GENERATION, edited by SIR JAMES MARCHANT (Dutton. \$2.50). An important discussion of the relation of the present generation to the children of the present time and of the future. Eight eminent writers contribute, beginning with Dean Inge, on "The Right to Be Well Born." Other topics are "The Betterment of Child Life," by Sir Arthur Newsholme; "The Value

of Mental Hygiene," by Prof. F. W. Mott; "Sex Instruction," by Prof. J. Arthur Thomson; "Elementary Education," "The Moral Training of Girls," "Training for Parenthood," and "Religious Training." Space will not permit quotation, for which there is abundant inviting material. Each writer is an authority on his theme, and the subjects considered are of vital importance.

Selected Fiction

THE CALL OF THE CANYON, by ZANE GREY (Harper. \$2.00). This is the story of Glen Kilbourne and his fiancée, Curley Burch, a wealthy New York society woman. Glen comes back from the war broken in health and sick at heart, revolting at the mad life he finds. For his soul's sake, as well as for his broken body, he flees to Arizona, where he gradually recovers his manhood physically, mentally and morally. Curley goes West to find him and also comes under the influence of the healthy out-of-door, self-respecting life. She returns to New York to find it unendurable. Some of the descriptions of natural scenery are wonderful; but the real purpose of the story is to show up and condemn the crazy life of the post-war young men and women—"doll women and parasites"—the loss of healthy idealism and clean living, usurped by a selfishness and sensuality which threatens the very existence of the nation. It is a timely and earnest message, in vivid contrast to much of the recent popular fiction. We hope it will have a wide reading. The story has been filmed.

THE HIGH WAX, by CAROLINE ATWATER MASON (Revell. \$2.00). This story presents the struggle between Modernism and evangelical Christianity. Hardy Shannon enters a divinity school, the leading spirit of which is Prof. Douglas Gregg, who has "the private personal piety running parallel with his occupation of assailing the integrity of the Bible of inspiration, of the Christian faith." Prof. Gregg and Hardy Shannon become close friends but the younger man cannot agree with the Modernist ideas of the elder. This and other circumstances bring about a misunderstanding between them. With this story of the conflict between the two factions of religious thought goes an interesting love story with bright glimpses into the social life of today. The main theme, however, is not convincing and stresses the unimportant elements of the discussion going on in the churches today rather than the bigger matters regarding which all true Christians think alike.

OLIVER OCTOBER, by GEORGE BARR McCUTCHEN (Dodd, Mead. \$2.00). A readable book with touches of real humor, is this story of Oliver October Baxter, about whom a gypsy made a terrible prediction the day he was born. The reader shares with the inhabitants of the little town of Rumley in wondering whether the prediction is coming true. Oliver October grows to splendid manhood and just as he is to launch on a political career the event foretold thirty years ago seems about to come true. What happens and the events leading up to it make an interesting story, into which are woven several cleverly depicted characters who help to give humor, pathos and romance to an original plot.

ASHES OF VENGEANCE, by H. B. S. SOMERVILLE (McBride. \$2.00). A story of Huguenot days in France,—an early scene is the St. Bar-

Polowem Massacre—and of a family feud. The book fills the hearts of two men with the desire for revenge, and one is placed, by fortune, in the mercy of the other. Both are really brave gentlemen and circumstances make the taste of vengeance unexpectedly bitter. It is a story of romance, with daring heroes, beautiful heroines, heroic deeds and desperate villains. The story has been filmed with Norma Desmond as heroine, and eight scenes from the motion picture are used for illustrations.

A SON AT THE FRONT, by EDITH WHARTON (Scribners, \$2.00). A remarkable presentation of war psychology as it affected various fathers and mothers, American and French, in Paris. The principal characters are John Campton, a successful American artist, his son George, a man in France, Campton's divorced wife, and Grant, her second husband, an American millionaire. George, because of his French birth, is called to the war service and his relatives make every effort to keep him from going into danger. The story covers the whole period of the war and depicts its horrors, not forgetting certain German atrocities. There is no attempt to describe the fighting, but the hospitals are in evidence and the general effect of the story is to rob modern warfare of any of its appealing illusions. Mrs. Wharton passed four years of the war time in Paris and her story gives the impression of vivid reality.

Studies in the Christian Faith

Henry J. Cadbury

Here is a sheaf of books published simultaneously in London by James Clarke & Co., and in Boston by the Pilgrim Press, representing the best of semi-popular theological studies among Free Churchmen of the English-speaking world. None of the books was written in either the United States or England. The first emanates from Toronto, the last from Belfast, the other two from Scotland. They are distinguished by reverence, independence, accurate and interesting writing, good proofreading and attractive form. It should be a cause for rejoicing to adherents of *The Congregationalist* that their Press is aiding the circulation of such religious literature.

Under the heading, **THE INCARNATE GLORY**, PROFESSOR WILLIAM MANSON provides an expository study of the Gospel according to St. John. Towards the critical questions of the book he holds a decidedly though not extremely liberal view. He admits some historic interest for such scenes as the wedding at Cana, the raising of Lazarus, and the high priestly prayer of Christ, and is inclined to connect the contents of the Gospel closely with some beloved disciple of Jesus named John. The material had, he thinks, already been used for apologetic purposes, and is now presented in the light of Christian experience. The evangelist is more interested in the meaning of what he records than in its underlying historicity. So is this modern interpreter, and Professor Manson skilfully escapes the snare of critical problems to consider section by section the great religious truths conveyed in the narratives, discourses and editorial expansions of the Gospel. He finds little evidence of direct influence either from Philo or from Paul. The author's ideas are those evolved from Christian experience as it came in conflict with unbelieving Judaism and as Christ came to have new values to a later generation under the influence of the Spirit which took the things that were his and showed them to those who had not seen him and yet had believed. Such values are worth more for some purposes than literal history could be. Of course John may be a general history, too, as conservative scholars

have thought. We cannot form an opinion until we have tried also to explain it as Prof. Manson does and decided whether it is more explicable as parable and symbol. There are too few attempts in English to deal with John's religious ideas without ultra-conservative preconceptions. This new attempt is to be welcomed for that reason and also for its suggestiveness for modern religion.

THE FAITH OF ST. PAUL, by D. M. ROSS. Many Christians are distressed by the seeming contrast between the two principal figures of the New Testament. They think Paul with his theology misrepresents Jesus while the church is over-influenced by Paul. The author of this book would solve the difficulty partly by appraising Paul differently and partly by indicating the close relationship between Jesus and Paul. He thinks Paul the Pharisee knew Jesus, or knew about him, and that Paul the Christian was a faithful interpreter of the mind of Christ. Unfortunately his work is an argument rather than an analysis and the contrasts between Jesus and Paul are neglected rather than explained. To one who is aware of these persistent difficulties the *ex parte* arguments of this essay prove unsatisfactory. Even if no complete explanation of Paul is forthcoming as an alternative, a partial explanation remains still partial and incomplete. But while this volume fails of its purpose—to answer simply what is perhaps the most puzzling problem of Christian history—it succeeds in something that is perhaps more worth while. In a series of eloquent chapters it picks out and develops some of the major features of value in the religion of Paul—his moral earnestness, the inwardness of his ethic, his emphasis on love, his optimism for mankind, and his faith in God's good purposes. These motifs are at least not at variance with the gospels nor are they as objectionable to modern liberals as Paul's theology. The volume may be added, therefore, to the group of recent appreciations of Paul from the modern viewpoint, like those of Dodd and Peabody.

THE IDEALS OF THE EARLY CHURCH, by W. M. GRANT, is an appreciation of the Book of Acts. The writer finds in this history of the early church much that has distinctly religious interest. The author of Acts was not a dogmatic theologian, but his narrative shows an understanding of religious values and an enthusiasm for Christ. The object of this discussion of the religious ideas of Acts is not theological analysis but a popular understanding of the more interesting phases of the story. In the author's own words its purpose is "to provide for teachers in Bible schools and study circles, not a history of criticism and reconstruction, but a plain and popular account of the religious ideas with which Luke works. When these are disengaged from the book as a whole, there emerges a body of religious truth, pure and changeless in value for the twentieth century as for the first." The book is well written by a man of original mind, widely read in general literature if not in technical criticism of Acts.

THE CHANGING VESTURE OF THE FAITH, by J. ERNEST DAVEY. This volume is a series of lectures called in the subtitle "studies in the origins and development of Christian forms of belief, institution and observance." While it explains and justifies the variety which has existed in the Christian religion, its chief object is to explore psychologically the motives that have determined the expression of experience. Alien influences, like imitation of other religions, the author thinks have played a relatively unimportant part. Environment has had its effect and Christianity's vitality

has depended on its ability to adjust itself to the environment. But the primary factors have been internal. The instinct for self-assurance and self-protection has led to the search after certainty. This has shown itself in the doctrine of the future life, in sacramental and dogmatic systems of assurance, in persecution of heretics, in doctrines of salvation—but all external infallibilities have proved unattainable and left for the seeker after assurance only the venture of faith. The instinct for self-completion and self-enlargement has been creative of ideals. God himself is an hypothesis, the answer to sense of human need. Many religious beliefs are determined by the negative requirements of what we do not have or do not know. The ritual side of religion may be so explained. It suggests ideals, in a way that a more prosaic, less artistic element in religion could never achieve. The instincts for self-expression or self-projection bring the forms of faith into contact with reality. They become embodiments of experience. Among other illustrations of this fact is the reflection of current political and social organization in ecclesiastical polities. Finally the instinct for sacrifice explains the ascetic tendencies in religion, whether based philosophically or on the unreflecting experience of sin.

These are the simple outlines and some of the major illustrations of a closely reasoned and clearly expressed exposition and valuation of many phenomena of our modern Christianity. The book is most original in its arrangement and in its judgments, which constantly commend themselves by their temperance, reverence and common sense. It carries us into many of the root problems of modern controversy and if it does not settle them it does something better in explaining the psychology of their origin. It is difficult to suggest in a review the wealth of thought condensed without obscurity into eight short chapters. They lead the reader into a clearer understanding of his complex religious inheritance and environment, to better standards of judging himself and to more tolerance of others. Instead of deprecating variety of forms or the use of forms at all, the author shows that real life requires some forms and that variety is to be cherished. One quotation must suffice to show the spirit of the whole.

"We need, to save the Church for the future of a developing humanity—a humanity developing in its demand for reality, for liberty, and for practical goodness—we need to emphasize morality rather than dogma, freedom of thought, feeling and expression rather than uniformity of experience or statement, sincerity and truth rather than tradition or conformation to recognized, and even valued, past types. In a word, we must aim at unity, not uniformity; and we must be content to follow God's highway, rather than to go on trying the short-cuts of man, of which the history of all religion, and of Christianity in particular, is so full. There is no short-cut to the City of God, but there are many gates into the City; and we must be content to seek an entrance there by our own gateway and to allow others to find theirs." (p. 187f.)

THE INCARNATE GLORY, by PROFESSOR WILLIAM MANSON (Pilgrim Press, \$2.25).

THE FAITH OF ST. PAUL, by D. M. ROSS (Pilgrim Press, \$2.25).

THE IDEALS OF THE EARLY CHURCH, by W. M. GRANT (Pilgrim Press, \$2.00).

THE CHANGING VESTURE OF THE FAITH, by J. ERNEST DAVEY (Pilgrim Press, \$2.25).

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.



WITH THE CHILDREN



Bobbie Meets a Bear

By Frances Margaret Fox

Long ago there lived in the North Woods of Michigan a small boy whose name was Bobbie. His home was a big log-house on a wilderness farm. Bobbie was born there and had never traveled, so he knew nothing about cities except what his father and mother and big brothers told him, and what the geography said at school. He didn't care about cities, either.

Bobbie was interested in Indians and bears and deer and the wild woods. He said that he was going to leave the farm and go to live in the thickest part of the forest some day. He was sorry every time his father cut down trees to make new fields. He didn't like to hear his own folks nor the neighbors talk about clearing land, although he couldn't help enjoying bonfires in the evenings when huge piles of brush were burned.

At last a broom-handle factory was started in a village about twenty miles from Bobbie's home.

"This is our chance to earn some money so we can go to school in town," said Bobbie's big brother Dan.

"Indeed it is," said big brother Tom. "We'll build a camp on Brier Creek and get out broom poles for the factory if father says we may."

"Let me go and live with you?" begged the little brother. "I could keep house in camp while you work. Maybe I could see a wild Indian or a wild bear walking through the woods away back on Brier Creek, if I stayed right there. I never met a bear when I was alone in the woods in my life, and every boy ought to meet a bear once!"

The big brothers only laughed at Bobbie; they said he was too small to stay away from his mother from Monday morning until Saturday night.

Bobbie felt like crying when his big brothers fared forth with axes over their shoulders to build their wee cabin. He felt like crying every time they came for blankets and other comforts, and trudged away with them to make their camp like home.

After the big brothers began work at their camp four miles away, Bobbie always walked with them as far as the ridge on Monday mornings and always went to meet them at the ridge on Saturday afternoons.

Bobbie never cried because the big boys wouldn't take him to their camp, but week after week he said every Monday morning: "I wish I could go! I want to see a wild bear!"

"I don't wish to be discouraging," his big brother Dan used to say over and over, just for the fun of it, "but I am sure there are no bears left in our woods!"

At last Bobbie's chance came to go to camp, and to go alone. A neighbor stopped at the house on Friday morning to tell Bobbie's mother that when he passed their camp, the big brothers said they had eaten every crumb of their bread and butter and eggs and bacon. They would have to come home on Friday night instead of Saturday unless Bobbie would bring them a basket of food. Bobbie should stay with them until they came home on Saturday.

"Oh, goody, goody!" Bobbie exclaimed when he heard the news.

"But it is a lonely walk through the woods for a little fellow like you," his mother objected. "Perhaps I ought not to let you go."

"Oh, please let me go," begged the little boy. "Maybe I could meet a bear! I really would like to meet a bear!"

Well, Bobbie saw his bear, and this is how it happened. He was walking fast toward the camp, and was halfway there, when he noticed the biggest blackberries he ever beheld in his life. They grew in a hollow beside the trail.

"I think I will eat a few," said Bobbie to the woods.

He left his basket beside the trail, scrambled into the blackberry thicket, and began to eat berries. He was wondering how he could manage to take some to the big brothers, when something queer happened. He reached over a log for a spray of blackberries, but when he tried to pull it toward him, some one pulled it the other way.

It was a huge bear. Next thing Bobbie knew, the bear was getting up, as if she intended to shake hands or perhaps give him a good hug. It seemed to Bobbie as if one side of the world had suddenly changed into a bear that was growing bigger every minute.

Quick as he could do it, Bobbie scrambled out of the hollow. Once he looked back before he ran like the wind toward home. Over his shoulder he saw the bear standing in the hollow, waving a paw as if she wished to say good-by.

Bobbie fairly tumbled into the house when he reached home. His mother couldn't help laughing when she heard his story, because she believed that his bear was "all imagination!"

Late in the afternoon the brothers came running home. When they found the basket on the trail and no Bobbie near it they were frightened.

When big brother Dan and big brother Tom heard about the bear they were cross. They called Bobbie a baby and couldn't believe that he really saw a bear. They said his bear was "all imagination!"

"If you will come back with me, I'll just show you!" said Bobbie. He was cross, too, by this time. He had seen a bear and he knew it.

"If you can prove to me that there really was a bear on the trail, we will take you back to camp with us Monday morning and let you stay a week!" big brother Dan promised.

"Then come along," urged Bobbie. "I know I can show you her tracks!"

"I think I will go, too," said the father. "I'll take my gun, because I know that Bobbie is not easily scared, and I believe he saw a bear!"

Bobbie was glad his father felt that way about it, and maybe that was why he kept tight hold of his father's hand.

In the soft earth of the blackberry thicket were huge bear tracks.

"Come," said Bobbie's father, and followed the tracks up a hill the other side of the thicket in the hollow. There,

on an opposite hill across a green valley, was a huge bear outlined against the sunset; with her were two cubs.

"Oh, Daddy, please don't shoot her," begged the little brother. "She is such a good, kind bear! She is the politest bear I ever met, and if it hadn't been for her, I wouldn't be invited to camp for a week!"

Just then the huge bear stood up and waved her paw as if she wished to say good-night. Before the three boys and their father stopped laughing, Mother Bear walked away quickly with her twin cubs. Bobbie's father didn't even point the gun toward her.

Next week in camp, the biggest animal Bobbie saw was a porcupine, but he had a delightful time. He told the big brothers that anyway, to tell the truth, he didn't care to meet another bear that season.

(All rights reserved)

Odd Sights

I saw a cow slip through the fence,
A horse fly in the store;
I saw a board walk up the street,
A stone step by the door.

I saw a mill race up the road,
A morning break the gloom;
I saw a night fall on the lawn,
A clock run in the room.

I saw a peanut stand up high,
A sardine box in town;
I saw a bed spring at the gate,
An ink stand on the ground.

—Pathfinder.



THIS LITTLE GIRL HAS LOST HER KITTEN
See if you can help her find it

OUR READERS' FORUM

In this department we welcome free and frank discussion of vital topics. The editors are not responsible for opinions expressed here. We do want all sides of important questions presented. In fairness to all, we must limit Forum letters to 300 words. If you can make your point in 50 or 100 words, do that.

For Discussion of Peace Plan

To the Editor of "The Congregationalist":

At a regular meeting of the Congregational Commission on International and Interracial Relations and Near East Relief, it was duly noted that the Commission request *The Congregationalist* to publish the following suggestion from the Commission:

It is recommended to the churches and pastors that the Bok Peace Plan be made the subject of careful study and discussion, in such manner as may in each case be found practicable. It is not the intention of the Commission formally to endorse the plan or to offer comments with reference to it, but to urge that our people give to the important matter suggested by this plan their most careful consideration. The Commission is particularly interested in promoting the widest discussion of the whole question of peaceful international relations. We believe that if the thought of peace can be constantly and earnestly in the minds of our people, the right road thereto can be more readily and easily be found. It is for this reason that we so strongly urge recognition of the opportunity presented by the fact that the Bok Peace Plan is so definitely before the attention of our people.

It is also suggested that pastors and discussion groups communicate to *The Congregationalist* their conclusions, in order that the mind of our denomination may in some measure be made manifest, and that if there should appear to be a substantial agreement among us, that fact should become generally known.

The Commission will also welcome any plans which *The Congregationalist* itself may think wise with reference to the gathering of these expressions of opinion and their formulation in some such fashion as may indicate the conviction of Congregationalists in this matter. *Brooklyn, N. Y.* J. PERCIVAL HUGET.

Does Mysticism Involve Ritualism

To the Editor of "The Congregationalist":

Apropos of Rev. J. Edgar Park's article in "Why People Go to Church," I would like to recall pages 145-146 of Robinson's *Find in the Making*—"We must come to terms with the emotions underlying mysticism. Scientific knowledge will never form an adequate substitute for them. No one need fear that the supply of mystery will ever give out. What disturbs in the mystic's attitude is his propensity to see mysteries where there are none and to fail to see those which are of strategic consequence. We have only to scrape the surface of our experiences to find fundamental mystery. How with a mind still in the early stages of accumulation, could we be in the way of reaching ultimate truth at any point? One may properly urge, however, that as sharp a distinction as possible, be made between fictitious mysteries, and the unavoidable ones which surround us on every side."—"We have carried over far too much of the medieval mysticism in our views of man and his duty toward himself and others."

All of these suggestions seem to me to have direct bearing not only upon Mr. Park's article, but on many current controversies. The dishonesty and dramatic farce of much within

our traditional rituals must surely soon be acknowledged and disavowed by the true priests of God, and in their place must be put those burning realities which contain the divine presence in our own day. The religious spirit of our time is growing too serious to be satisfied with ecclesiastical theatrical exercises which crowd out the prophet's fire and the spirit's freedom.

WILFRED WITHINGTON.

Wallace, Idaho.

Strange Bedfellows

To the Editor of "The Congregationalist":

Pacifists are hard to deal with, for the reason that the noise they make is utterly out of proportion to their numbers. Probably they constitute less than one-half of one per cent. of American citizens, both within and without the church. Debs, Emma Goldman, apologists for German savagery, plotters against our country in her hour of sorest need, and now and then a grave and reverend Doctor of Divinity—they form a grotesque aggregation. But it is not the first time that ministers of the Gospel have joined hands in a bad cause with atheistic Socialists and Anarchists, to say nothing of free lovers and disloyal Americans, plain and hyphenated. Pacifism, like politics, makes strange bedfellows.

It is not easy for men who fought in the World War, or whose sons gave their lives for their country in that terrible conflict, to read with patience the fulminations of extreme pacifists, clerical and otherwise. Unfortunately they can, in time of peace, broadcast their perverted views without danger to themselves. In time of war it is different. But true patriotism makes no such distinction. It is always ready for service and sacrifice, and always avoids anything and everything which can possibly tend to weaken patriotism in others. A man who would not fight for his country would stand quietly by and see his own wife and children abused or murdered. There is absolutely no ethical or moral distinction between fighting the enemies of one's country and defending one's self against the highwayman who demands one's money or his life.

St. Louis, Mo. GEORGE P. GODDARD.

(EDITORS' NOTE—In accepting Mr. Goddard's letter for publication we have said to him that it hardly seems to us fair comment. Has not patriotism made as strange bedfellows as pacifism, in its association of the profiteer and self-seeker with the true upholder of his country? Was not this what Dr. Johnson meant when he called patriotism "the last refuge of a scoundrel"? Patriotism is not wrong because scoundrels seek refuge in it, nor is pacifism wrong because some advocates of it may be questionable in their social theories and practices. Honest criticism, if it is made, must be on other ground. Some of those who are to-day going far along the road to pacifism went through all the horrors of military service at the war-front. We have never been able to take the attitude of extreme pacifism, but as we suggested in a recent issue, it is a profound misjudgment to assume that the men who take that attitude are lacking in heroism or lacking in devotion to the common good. The long history of the Quakers is in itself sufficient to refute that idea.)

After Sixty Years' Ministry

To the Editor of "The Congregationalist":

We are all aware that at the present time in the nations of Europe, and to some degree in our own country, there is an unsettled and almost chaotic condition in matters financial, social, political and moral. It has also been a matter of continual interest since the nominal close of the World War to observe the general sentiment that the one and only remedy for

these conditions is to be found in the principles of the religion of Jesus Christ. This has been preached in thousands of pulpits, it has also appeared in recent books, in magazine articles, in public addresses, secular and religious, and in published letters from European travelers.

One prominent magazine man wrote, in substance, the Protestant Reformation seems to have been about three centuries too soon, or if not, we now need a new Renaissance, or a general revival of genuine religion. It has been true in modern history that periods of moral uplift have resulted from what we usually call religious revivals and there are reasons to think that the antidote for the present sick world must be Christianity manifested in a great revival.

Business men, educated men, men of influence, men who have been willing to leave to their wives a monopoly of church membership, should be made to realize that God wants them in his church or his Kingdom and that he wants them now. He wants them to demonstrate in godly lives what Christianity will do to redeem individuals, nations and the world.

The writer is in the sixty-second year of the ministry. His day's work is nearly completed, but it is his daily prayer that he may live to see the beginning of the most extensive, most enduring and most thorough revival of modern times.

Marietta, O. CORNELIUS E. DICKINSON.

Objects to Dr. Cady's Article

To the Editor of "The Congregationalist":

I agree with the Rev. C. E. Gordon on Dr. Cady's article in the issue of Dec. 27. It was unkind and offensive to many sincere, devout Christians. We would do well to adopt the motto of a sister denomination, "Agreed to Differ, but Resolved to Love." We need to read and heed the words of Gamaliel as recorded in Acts 5: 38-39.

FRED A. MACDONALD.

Worcester, Mass.

Lawlessness Fifty-Seven Years Ago

To the Editor of "The Congregationalist":

If any who believe in the Prohibition crusade are afraid that it may be defeated, they can gain courage from these quotations, taken from the *Living Age* for March 11, 1922, from the words of Senator Luigi Adamoli, an Italian. On Jan. 16, 1867, he wrote as follows, from New York:

Speaking of politics, I have read that the slave auction in Maryland, of which I wrote you, raised a great scandal at Washington, and caused a violent debate in the House of Representatives. [A slave auction two or three years after all slaves had been emancipated.] I have also read—and laughed at the fact—that mine host of the Parker House at Boston has been detected in liquor frauds and sentenced for three months. However, I am told that he managed to escape punishment by bribing the officers. Were it not for the illegal trade, which is organized on a vast scale, the exorbitant taxes on liquors would be enough to pay the national debt in a few years. Very recently several government employees have been detected in a great liquor fraud.

Four days later Mr. Adamoli wrote:

It would be better if the people drank less whiskey and cocktails; but the most Draconic laws have not succeeded in checking the abuse of alcohol. Neither has legislation closed the gambling dens, which are another curse of New York. Luxurious establishments of this kind are scattered all the way from Wall Street to Fifth Avenue. Their tables are constantly crowded, and floods of champagne and Bordeaux served gratis speed the disappearance of millions of dollars from the pockets of their patrons. But how can this be changed, when the proprietors themselves are members of Congress!

We have been a somewhat lawless nation, but it seems to me that we are now doing better.

Canaan, N. Y.

WM. T. BARTLEY.

The Peril to Protestantism in Europe

By Rev. Chauncey W. Goodrich, D.D.

Formerly Pastor of the American Church in Paris

AMONG those who brought great messages to the Student Volunteer Convention at Indianapolis was Dr. Adolf Keller of Zurich. His moving presentation of the situation of Protestantism throughout the greater part of Continental Europe was one which deeply stirred the audience and prompted to sober thought. Would that his words might reach every American Christian! With all our general knowledge of world events, the gravity of the religious situation abroad seems somehow to have eluded us. This is not simply because Europe is far away; it is still more because the distress is of a kind with which we are unfamiliar. It is easy to picture starving bodies; it is hard to portray starving souls. The camera and the artist's pen bring before us the shrunken bodies deprived of food in a way that wrings the heart. But it requires deliberate attention and discernment and sympathy to appreciate the situation of those who, lacking physical sustenance, are deprived also of their customary spiritual reinforcements. It is the decline throughout much of Europe, and in wide regions the collapse of religious institutions built up through the centuries for a ministry to body and soul in the spirit of Christ, which makes the present crisis so momentous. "The greatest crisis in European Protestantism since the Reformation," is the opinion of some observers.

DR. KELLER'S FAMILIARITY WITH SITUATION

Something of the gravity of the situation was realized a year and a half ago when, at the suggestion of the Federal Council of Churches of America, a conference was called at Copenhagen which brought together representatives of thirty-seven church bodies from twenty-one nations. So urgent was the need even then that the Central Bureau for Relief of the Evangelical Churches of Europe was at once organized, with offices in Zurich, Switzerland, which is also the home of the able and devoted executive secretary of the Bureau, Dr. Keller. The small group of continental nations able to help effectively, embracing a total Protestant population of 15,000,000, at once began to contribute generously to the needs of the 50,000,000 Protestants of neighboring nations, more or less in distress. But America, with her resources and her disposition to aid has, till now, borne no adequate part in the work of saving the imperiled churches abroad. She has done little because she has known little. It is in order that the Christians of the United States may understand the crisis through which their brethren overseas are passing that Dr. Keller is in this country. He comes to us now, not only as secretary of the Central Bureau, but also as representative for Europe of the Federal Council of Churches, a position which frees him from pastoral responsibilities so that he can keep in close and constant touch with religious movements abroad and speak from direct and intimate knowledge.

The needs as they exist, though all are consequences of the War, differ in different countries. In Latvia, for example, one-quarter of the church buildings were destroyed by bombardment, the income of the church has been reduced to one-fifth its pre-war amount, and many of the church members, whose lands were ravaged by war, are living in miserable mud huts. Two millions of the Protestants of Hungary, owing to new boundaries imposed by treaties since the War, find themselves aliens in a strange land where hostile legislation has

reduced the income of their churches, closed their schools and hampered religious observances. In Saxony the churches, already seriously affected by economic conditions, have suffered still further through the repressive influence of a Communistic Government. Income belonging to the church has been diverted, pastors and religious workers have been excluded from their share in general relief, and the Ministry of Religion (so-called) has frankly declared: "We have the greatest interest in the fact that the Church is weak and that it shall remain weak."

ECONOMIC DISTURBANCES

But the most widespread distress is due to economic disturbances and to the depreciation in currency. In most of the countries of central and eastern Europe there has been pitiful havoc among Christian institutions. Endowments of hospitals, orphanages, deaconesses, schools, have shrunk to nothing, and such institutions are closing by scores. The cost of printing has become prohibitive so that in one country alone four hundred religious publications have been suspended. Pastors' salaries have been reduced in some countries (Hungary, for example) to two dollars per month, and hundreds of them are working long hours in the fields or in the mines, or in factories, to keep body and soul together, able only to give the left-overs of their time to their chosen work of the pastoral care of a people as poor as themselves. Pastors' widows and retired pastors are quietly starving. Among such people "there is a silent dying," writes one careful observer.

Such, in brief, is the situation (more or less acute according to the country), among three-quarters of the Protestants of the Continent—among those who in war-shaken nations should be, by their overcoming faith, their Christian outlook, their power to rethink life in Christian terms, above all others inspirers of their fellows and leaders toward a better day. Yet, because of conditions that could be relieved by those of goodwill in other lands, they struggle on today baffled and harassed and oppressed and disheartened. When a pastor who would gain inspiration from what he can learn of Christian achievements in other lands finds that the postage on a single letter costs almost a day's salary, when books and periodicals are too costly to be thought of, when he sees his children pale with hunger and cannot feed them, how can he work with effect?

Truly it has been said, "American Protestantism stands before a great opportunity to preserve to the people of Europe that priceless treasure of their faith upon which they are losing their hold owing to the utter desperation of their material need. Only united effort on the part of all American churches working side by side in a common cause can keep the fabric of European Protestantism at many points from crumbling."

That he might help to make clear to American Christians the momentousness of this crisis and open more widely the channel for relief, the writer, on returning to the United States from his six years' pastorate of the American Church in Paris, accepted the post of American Representative of the Central Bureau. He is in touch with the various Christian agencies through which help may come; among which one would naturally stress the denominational boards. So generally, however, are these boards facing probable deficits that it is impossible for them to make further commitments. It is

from the separate churches and from individuals that saving help must chiefly come. To every Congregational pastor has gone an appeal, together with a reminder of the action of the Springfield Council commending his cause to all the churches and an approving word from the Moderator. It is earnestly to be hoped that no church or Sunday school or society, because it cannot do much, will be deterred from doing what it can. For only as all bear a part can we help adequately our brethren in desperate need. The peril is real and great and the time in which to meet it is short.

Foundation in Education

Dr. Blanchard of Wheaton College (Illinois) writes as follows: "I suppose there is no one thing that is depriving young men of a thorough education more than the emphasis which has been placed on the statement that for scientific excellence one should not go to a standard American college, but to a technological school of some sort, or to a technological department of a university. The foundation for scientific work is found in mathematics, physics, chemistry. One who has done these three subjects well can master any science he wishes to take up. A standard American college which does its work properly will give to any student who attends to his business a good knowledge of these three subjects and when he has mastered them, he will be free in the scientific world to go and come at his pleasure.

"There are many proofs of this which have come under my observation. At this time I mention but one of them.

"A few years ago we graduated here at Wheaton a fine young fellow, a Christian gentleman, a thorough, hard-working student. He had a desire to get into electrical work, and was on the lookout for a position which seemed to him desirable in that occupation. While he was in this expectant state of mind, an advertisement came to his hand of a position to be filled in a great electrical corporation which employed something like twenty-five or thirty thousand men. The position was a desirable one and there were some 350 applicants. Out of this number 17 were selected who were permitted to take a special examination for this position. When the work had been estimated, the young man who graduated here at Wheaton proved to be at the head of the list, and what was particularly interesting about this fact was that though the corporation was a scientific one, and the position a scientific one, he gained his rating over his nearest competitor in the realm of psychology.

"This goes to show what thoughtful students have learned long ago—that mere specialization is no way to secure a decent education. President Lowell of Harvard is telling the students that the college education should be largely in required lines and that they should not specialize until they are ready to do so.

"This young man of whom I am writing secured this valuable position because his education was based upon sound pedagogical principles. If he had studied electricity, and nothing but electricity, he would possibly have secured the position, but the chances are that he never would have attained it. But dropping possibilities, it is true that he did secure this position in a great electrical corporation and that his preparation was based on an education received in a standard American college.

"I wish this might be read by hundreds of thousands of young men who are in danger of injuring their minds and spoiling their education because they did not get the sort of foundation which they needed before taking up the particular pursuit."



NEWS OF THE CHURCHES



Irving Maurer Leaves Columbus

Rev. Irving Maurer closed his work with FIRST, COLUMBUS, O., on Dec. 31, in order to begin his work as president of Beloit College. His leaving Columbus has occasioned deep regret, not only in First Church and the other congregational churches, but throughout the city. Dr. Maurer has ably filled the position in First Church and has contributed significantly to its strength as a center of Congregational influence. He has given freely of his time and interest to the problems of Congregationalism in this capital city and in central Ohio. He has given a great deal of time to the Congregational interests of the state, serving on its boards and important committees, and holding the position of moderator of the conference when he was called to Beloit. More than this, he has served largely the federated interests of the churches of the state, being a member of the executive committee of the Ohio Council of Churches.

Columbus has made many and steady demands upon Dr. Maurer's time and has found him willing and competent. He has been broad in his interests, competent in his leadership and brotherly in his relations with one and all. The going of no other minister has aroused such deep regret or has caused the breaking of so many ties as has the going of Dr. Maurer. Mrs. Maurer is greatly missed, too, so many and valuable were her services in church and city.

Illinois Holds Second Convocation

The Illinois State Conference held its second annual Ministers' Convocation at Knox College, Galesburg, Jan. 1-4. In addition to the 100 ministers who were in attendance, representing every part of the state, several came from surrounding states. Prof. F. C. Porter of Yale lectured on "The New Testament and the Christian Religion of Today," using as sub-topics, "What Did Jesus Add to the Religion of the Prophets?"; "What is the Religion of the New Testament?"; "The Religion of the Spirit; What Ought We to Add to the Religion of the New Testament." Prof. Graham Taylor gave two lectures, using as topics, "Some Social Experiences in the Past as Guides to Church Action in the Present" and "Definite Claims of the Local Community on the Local Church and its Ministry." The lectures on preaching were given by Dr. P. Merrill, for the past 12 years pastor of the Brick Presbyterian Church, New York City. He treated the theme under these topics, "The Message," "The Method," "The Motive." W. E. Barton spoke on "Why and How We are Congregationalists," and Rev. F. F. Shanley, successor to the late Dr. Gunsaulus in Central Church, Chicago, delivered the sermon on the topic, "The Realism and the Idealism of Life." Prof. H. B. Wright of Yale was on the list of lecturers, the topic, "Personal Evangelism" being assigned to him. His death the week before the Convocation opened brought a sense of deep personal loss to the many ministers who knew him. Pres. Ozora Davis lectured in his stead.

The Convocation was characterized by a most intimate fellowship, complete freedom in dealing with all topics and a readiness on the part of both lecturers and hearers to give and to

take in a Christian spirit. The treatment of every theme was modern in method and constructive in spirit. Practically every great issue now before the church, including Fundamentalism, pacifism, industrial and international relationships, were discussed with candor and sincerity.

The entertainment furnished by the college was of the best, and President McConaughy and his faculty were in entire sympathy with the work of the Convocation and attended many of the meetings. The policy and plans for the state work were presented by Supt. C. C. Merrill and Sec. R. W. Gammon, and abundant time was allowed for discussion. Apparently the Convocation has become a permanent part of the work of the Conference.

Annual Meetings

PALESTINE, TEX., Rev. W. U. Holley, pastor, reports one of the best years of its history, with 34 accessions. The treasurer shows all bills paid and the every member canvass for 1924 put on according to the best standards with gratifying results, the committee being organized in ten teams of two each, pledged to see that all bills are paid monthly. Included in the program of the year are payments to the C. C. B. S., and the full missionary apportionment. All the church societies are prospering. By the help of the Home Missionary Service Car, the pastor is preaching to a number of outlying congregations, with the prospect of definite church school organizations. Services were held in one place for people eleven miles south where no religious privileges had been afforded for eight months.

DALLAS, TEX., Rev. T. H. Harper, pastor, reports 83 members having been received, which, even with a loss of 14, leaves a present membership of 482. The church school has gained in every way, both as to membership and efficiency, and the interest in missions has been steadily developed. The missionary offerings of the school reached \$240, the total budget nearly \$1,000. The woman's missionary society reported contributions amounting to \$1,077, two organizations of younger women contributing to the extent of \$100 each. The treasurer reported the regular church budget of home expenses amounting to over \$10,000, while contributions to the apportionment and other benevolences by church and auxiliaries amounted to about \$5,400, and other expenditures made a total investment in the church cause during 1923 of over \$17,000. The gains of the church for the year have placed it near the top among the successful churches of the denomination in the West, the membership having been practically doubled in the three years of Mr. Harper's ministry.

FIRST, PONTIAC, MICH., Dr. A. E. Bartlett, pastor, reports 257 new members during 1923; the largest amount raised for current expenses in 93 years of its history; and in addition over \$80,000 pledged for rebuilding. Reports of progress were given by 26 organizations and committees. It was voted to procure another assistant for the parish work.

OCEAN AVE., BROOKLYN, N. Y., Rev. G. M. Miller, pastor. Reports indicate a ten per cent. increase and over in attendance, membership and finance in the church and in nearly every organization; 74 members added to the church and 112 to the church school. The present church membership is 401 and the school enrollment 465. Not quite \$20,000 was contributed for all purposes. The denominational apportionment of \$2,500 for benevolences was exceeded and a new apportionment for 1924 of almost double the amount was unanimously accepted. An increased budget for church expenses, including a substantial salary advance for the pastor, was passed by acclamation. The appointment of a parish assistant to help in the calling and other details was

authorized. Plans for the enlargement and remodeling of the church building are well under way, as additional room is urgently needed for the growing attendance and activities.

FIRST, JAMESTOWN, N. Y., Dr. A. E. Randall, pastor, reports growth in membership of every department of the church. New members 32, 21 by confession. Mortgage of \$7,000 on the manse completely paid off. More than \$20,000 passed through the hands of the treasurer. The every member canvass for 1924 secured the largest pledged income for current expenses in the history of the church, exceeding the next best year by \$2,000. Apportionment for Congregational benevolences adopted and practically all pledged for 1924. Fiscal year changed so as to coincide with calendar year.

CANAAN, N. Y., Dr. W. T. Bartley, pastor, reports generous balances in the various treasuries, especially in that of the ladies' aid society. The treasurer of the Congregational Society reports that every pledge made in 1923 had been paid. A complete surprise to the pastor, who has been in Canaan for six years, was a gift of \$250 from members and friends of the church.

UNITED, BRIDGEPORT, CT., Dr. Wm. Horace Day, pastor, at its 228th annual meeting, reports the year closed without deficit in current expenses, and by the every member canvass the expense budget for 1924, the largest in its history, is generously oversubscribed. The entire benevolence budget for 1924 was fully met by the every member canvass. It resulted in an increase of 25 per cent. over the previous year. There were added 116 members, five of whom were in the Italian Branch, a net gain of 44 for the home church. The outstanding success of this every member canvass would not have been possible save for the valuable and personal assistance, and for the published material, of the Promotion Department of the Commission on Missions under the leadership of Rev. W. S. Beard. The educational program for the state and local parish demonstrated its value in promoting interest in both benevolence and current expenses. 1923 seemed to be the most successful year in the church in spite of the delay in the courts which prevented the project for the new church building.

PILGRIM, DORCHESTER, MASS., Rev. C. W. Dunham, pastor, reports disbursements during the year \$15,121, of which benevolences were \$2,275. Membership was 947, with the reception of 77. The Sunday school enrollment was 1,106. There was reported a gift of \$500, from the estate of Mrs. Susan M. Frost, to establish the Pilgrim Sunday School Educational Fund, the income of which is to be used by the church school to advance religious education.

EDWARDS, NORTHAMPTON, MASS., Rev. K. B. Welles, minister, reports home expenses \$12,226; benevolences \$10,934; church school enrollment 325; Christian Endeavor society 38; new members added during the year 76; total membership 988. Five cottage prayer meetings were held during the year and Communion was taken to 117 persons in their homes.

WOLLASTON, QUINCY, MASS., Dr. I. W. Sneath, pastor, reports all debts paid and the salary of the minister increased \$100. So crowded have conditions become that it was unanimously voted to build a new house of worship at an expense of \$100,000. It will be of stone, in harmony with the present attractive parish house. A building and finance committee were appointed.

FIRST, MILTON, MASS., Rev. T. P. Ullom, pastor, reports all bills paid, and a net gain in membership. After 20 years' service on the Prudential Committee, Herbert B. Tucker retired, but his experience is so far valued that he becomes an advisory member.

FIRST, CONWAY, N. H., Rev. H. R. Jones, pastor, adopted a new program relative to church finance. The clerk reported an increase

of 22 in membership during the year. In recognition of the work of Mr. Jones, his salary has been increased to \$2,000.

From West to East

ALASKA

Douglas Has Fine Future Prospects

Rev. O. A. Stillman, of Washington, arrived in DOUGLAS in November and has already become acquainted with the field. He found a church school of 94. The first congregation numbered 80, and 50 were in church on a stormy evening. The majority of the people on the island are Scandinavians, Finns and others of foreign birth. They have given Mr. and Mrs. Stillman a hearty welcome, and the outlook is good for the winter. Douglas is but a few minutes' ride from Juneau by ferry, and Mr. Stillman reports that there seems to be a future for the town as a residence district for the capital city.

CALIFORNIA

Young People Get Together

As a part of the organized League of Youth Movement in Southern California, young people gathered from all directions at MOUNT HOLLYWOOD, LOS ANGELES, Nov. 23-24 for a fellowship conference. There was a continuation meeting of the summer Claremont Conference, full of reminiscence and also plans for the future. With the dissatisfaction felt in so many quarters among our churches with the spirit and leadership in the Christian Endeavor organization in California, this was in part an effort to provide our own young people with something better in fellowship, inspiration and action, though of course all Christian Endeavor groups of young people were expected to participate. After the excellent program of the two days, a delegation went in autos to witness the annual Pomona-Occidental football game.

OREGON

Church Split by Ku Klux Pastor

CONDON, Rev. J. N. Pendleton, pastor, recently put on an every member canvass and raised the entire budget. They are paying their pastor a larger salary than ever before in the history of the church. This is notable in view of the trouble in the church that occurred under the former pastor, who became an organizer for the Ku Klux Klan, split the church in two, and took part of the membership out into an independent organization. The members who have remained, however, have rallied splendidly and the work is going forward.

SOUTH DAKOTA

Elk Point's Improved Property

ELK POINT, Rev. Edwin Brown, pastor, has recently improved its plant, having enlarged the auditorium of the church and added large social rooms. The entire building has been renovated so that in all respects it has the appearance of a new property.

Membership of Alcester Doubled

ALCESTER has made provision for the comfort of the minister and his family, putting a basement under the parsonage and equipping the building with furnace and bathroom, thus making the house entirely modern. In the two years Rev. Wilfred Wakefield has served this church he has received enough members to double the total membership. A chorus choir of young people has helped to bring out a full congregation for the evening services.

Successful Canvass at Humboldt

HUMBOLDT, a home missionary church, for the first time put over an every member canvass this year. Much enthusiasm was mani-



NAVY CHAPLAIN JOHN J. BROKENSHIRE

Now at the Navy Yard, Brooklyn, soon to be transferred to Charleston, S. C. Chaplain Brokenshire is a graduate of Chicago Seminary and held successful pastorates before entering his present work. He has four sons—one a medical student in Cornell; one in Middlebury College, studying for the ministry; and two in business.

festated. The results were such that an increase in the pastor's salary was made possible and the church also is able to make a reduction in the amount of home missionary aid given it. Rev. W. S. Harper is pastor.

MISSOURI

Reber Place, St. Louis, Making Progress

REBER PLACE, ST. LOUIS, is enjoying an unusual period of prosperity. The pastor, Rev. Wilson Bentley, reports over 400 calls in the last four months, with considerable increase in membership and congregations which frequently tax the seating capacity of the house. The building is being enlarged, improved and renovated completely.

IOWA

Four Decades at Perry

The church at PERRY was organized Dec. 12, 1883, and the reaching of the 40th milestone was recently celebrated. The pastor, Rev. C. W. Bast, who is in the fifth year of his ministry and more and more beloved by his people, preached the anniversary sermon, while Rev. C. E. Tower gave the vesper address the same day. The following evening the pastors of the city brought their greetings and congratulations. The next evening, Rev. B. E. Marsh of Stuart, whom New England has just taken from Iowa for the pastorate at Bellows Falls, Vt., gave an informing address on the recent National Council meeting. On the evening of the exact date of the anniversary, Supt. Johnson delivered the address, the clerk of the church gave a splendid historical sketch, and the choir assisted. While the years of this church's pilgrimage have been few, the church has been a fruitful vine. It sent Rev. A. E. Fraser of Wakonda, S. D., into the ministry, and a young woman for missionary service in Japan.

Progress at Edwards, Davenport

Since the coming of Rev. B. F. Martin last May, EDWARDS, DAVENPORT, has been lifted out of the slough of despond to the table-lands of hope and vision. The members have been rallied, congregations largely increased, and new friends are being constantly added to the membership and the constituency. In a

recent every member canvass the people subscribed to a budget twice as large as heretofore, both for current expenses and benevolences, and provided for the full amount.

A council was called Dec. 13 for the recognition of Mr. Martin as pastor of the church. The membership of the council was composed of representatives, pastors and laymen, from half a dozen churches in eastern Iowa. The pastors of Davenport, and the Congregational ministers of Moline, were invited guests. The afternoon session was informal, but warmly fraternal. The pastor outlined briefly his hopes and plans for Edwards, including a possible relocation of the church within a few years. Members of the council and visiting guests brought their greetings and gave expression of their high hopes for Edwards, and their strong confidence in Mr. Martin's leadership. At the evening session there was a sermon by Supt. P. A. Johnson, Dr. H. F. Milligan of Cedar Rapids gave the charge to the pastor, and Dr. E. M. Vittum of Muscatine spoke. The occasion also marked the 50th anniversary of the erection of the present house of worship, and this drew forth an interesting historical sketch, prepared by the clerk, in which the trials and triumphs of this historic church were graphically portrayed.

MICHIGAN

Notable Day for First, Kalamazoo

FIRST, KALAMAZOO, observed a notable day at the January Communion service. The second Sunday of December, the new minister, Rev. T. T. Phelps, invited 50 new members to unite with the church at the next communion with the pastor and his wife. During the ensuing month, the membership conducted an active campaign with the result that on Jan. 13, 57 adults united with the church. This was the largest number ever uniting upon a single date. A goal of 200 new members for 1924 has been set. The church has already entered upon a new era. Mr. Phelps has been given a new automobile by the Pilgrim Club of the church.

New Leadership for Ludington

The Congregational and Presbyterian churches of LUDINGTON have formed a close federation and have called to the pastorate Rev. H. I. Parrott, of Springfield, Ill. He has accepted and has begun work. Both churches have done good work and have made a large contribution to religion and to general community welfare. Changed conditions in Ludington indicated that they could serve the community better as a united organization. Their negotiations have proceeded harmoniously and the call extended to Mr. Parrott was unanimous.



REV. H. I. PARROTT

The new pastor had his training at Chicago University and McCormick and Chicago Seminaries. He was for a number of years pastor of South Shore, Chicago, and did a basic piece of work. Out of his service there came a strong organization and a new church building which was carried to completion by his immediate successor. When he went to Springfield four years ago, he found the church in a disorganized condition because of alien leadership. Mr. Parrott's leadership has brought new confidence to the people and during his administration a large number of members have been received, many of them men and women of ability and leadership. The church school

as been strengthened, a young people's organization formed and the church brought to a high degree of efficiency. Mr. Parrott has been one of the outstanding ministers of the Springfield community. He has been known for his progressive ideas in the relationships of capital and labor and in all the forward-looking movements of the day. He will bring to the church at Ludington optimism, resourceful leadership and a rich experience in the pastorate.

CONNECTICUT

Open Forum at First, Bristol

FIRST, BRISTOL, Rev. E. L. Wismer, pastor, is carrying on an open forum for five Sunday evenings. Noted speakers have been secured for the present vital subjects, after which a general discussion follows. The speakers and their subjects are listed below: Prof. D. D. Vaughn, "American Ideals"; Dr. J. J. Walsh, "What Do We Mean by Progress?"; Pres. B. M. Cippie, "The New Frontiers of Europe"; Mrs. Forbes-Robertson Hale, "Girls of Today and Women of Tomorrow"; Dr. C. R. Brown, "The Christian Spirit in the Work-A-Day World."

MASSACHUSETTS

Ten Years at Wellesley Hills

An illustration of the shifting of the population even in a residential community is seen at WELLESLEY HILLS. When the present pastorate began, ten years ago, the church had 91 members. Today it has 387, a gain of 4 per cent. But during the period 280 members have been received, 67 of whom have already moved away. Of the 249 resident members ten years ago, 48 have died and 65 have moved away, leaving only a few more than half of the original number still in active touch with the church. About a third of those received in this period have come on confession of faith, the others having been members of churches of eleven different denominations, besides two undenominational churches. The church school has increased its average attendance from 126 to 216 and its receipts from 197 to (including gifts from friends) \$655. The average attendance at the women's meetings has nearly doubled, and so have the receipts for home expenses of the church, while the gifts to benevolence have gained 117 per cent. During 1923 \$4,800 was given to our Congregational missionary societies as compared with \$1,389 ten years ago. As nearly as can be calculated the total raised during the ten years for home expenses approximates \$95,500, besides about \$20,000 spent in remodeling the church and \$11,000 already paid in toward the cost of a new parsonage. The contributions to benevolence total about \$50,000. The church has also sent two of its members into missionary service, one in China and one in Constantinople, and four others have been engaged for shorter periods in Christian work abroad.

The year just closed has been marked particularly by the acquisition of a new parsonage. The beautiful home next the church, formerly owned by Mr. Wilder, has been bought, and repaired until it is both comfortable and adaptable to the uses of a parsonage. When the old parsonage has been sold, the entire cost of the new one will have been covered. Now the church is looking forward to the time when the greatly needed parish house will have become a possibility. The church school accommodations furnished by the remodeling a few years ago are already outgrown. The accessions to membership during the past year have been 42, a total surpassed only once or twice in the history of the church. Fifteen have joined by confession of faith. The net gain in membership has been 25. The

special effort of the Missionary Committee last spring increased the pledges to benevolence to over \$6,000, and since then the classes in the junior and senior departments of the church school have adopted the plan of definite pledges and have promised greatly to increase their gifts. According to present indications, the goal of \$7,000, which will include the entire apportionment and a balance for other objects, will be reached in the near future. Rev. C. M. Gates is pastor.

Fire Damages Middleboro House of Worship

On Dec. 2, the building of SECOND, MIDDLEBORO, narrowly escaped destruction by fire, which was discovered about two o'clock in the morning. Prompt work by the Middleboro fire department prevented large damage. As it was, the ladies' parlor on the first floor was gutted and its contents destroyed. The entire edifice was damaged by smoke. The blaze also reached the organ loft but was extinguished before doing large damage. The fire was probably ignited by a steam pipe which ran close to a wooden seat.

The fortunate circumstance was in the foresight of the business men of the church, one of whom, himself in the insurance business, had carried an additional policy of \$7,500 at his own expense in order to bring the insurance up to the 80 per cent. of the "sound value" now required by insurance companies to be carried upon public buildings if the

owners are to expect full reimbursement for their loss in case of fire. The building was insured on this basis for \$55,000, and the church has, therefore, received every dollar of proved damage. Rev. J. P. Garfield is pastor of Middleboro.

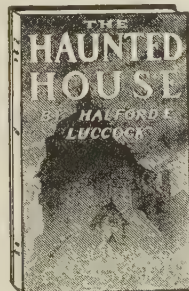
Notable Progress by Dane St., Beverly

On Jan. 1, Rev. W. E. Jones began his fifth year with DANE ST., BEVERLY. Under his leadership the church has made great strides, both financially and in membership. Nearly 200 have been received into the church, making the present membership 778. The budget has been increased from \$6,500 to \$15,000. The church has been incorporated, thus eliminating the parish society. The Pilgrim Memorial Fund has been made a permanent part of the church budget. A new three-manual, 54-stop organ, as well as a beautiful chancel and a new lighting system in the church auditorium, has just been completed. Including the painting of the house of worship last summer more than \$30,000 has been expended in repairs and remodeling. Regardless of the extra demands the church contributed more to benevolences in 1923 than in any other year of its history.

Dane St. has a thoroughly graded school, with its week-day activities in charge of leaders from the church school. There is a Cub Scout organization for boys under 12 and a Boy Scout organization for those over 12. The Scouts have their own summer camp at Alton

READ LUCCOCK BOOKS

For sound philosophy, quaint humor, keen analysis, accurate interpretation, and courageous facing of facts these volumes by Halford E. Luccock have received wide commendation



THE HAUNTED HOUSE

"The texts are chosen with a fairly uncanny sense of some perfectly legitimate suggestion of relationship which puts them in an entirely new perspective. You feel as if preaching is a new and fresh adventure."—The Christian Century.

"The author shows a rare gift for vivid writing, a genius for telling illustrations, a sense of humor, and deep spiritual insight."—The Christian Register.

Price, net, \$1.50, postpaid.

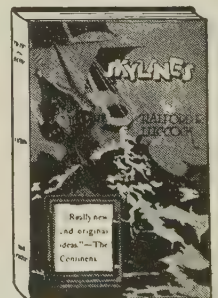
SKYLINES

"This is a jolly book. Readers of Halford Luccock know his delicious humor, his keen observations, his stingless satire."—The Journal of Religion.

"His wit and satire are of the revealing kind, and it is one that, as Bacon would say, should be read curiously."

—Boston Evening Transcript.

Price, net, \$1.25, postpaid.



FARES, PLEASE! And Other Essays on Practical Themes

"A group of essays, waifs, the author calls them, dressed only in homespun. But the body, bone and sinew are there: they are rich in ethical suggestions."

—Pittsburgh Dispatch.

"The essays are all brief; they are snappy, witty, earnest and suggestive. The reader will have many a hearty laugh and will frequently be stimulated to serious reflection."—The Intelligencer.

Price, net, \$1.25, postpaid.

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

NEW YORK
PITTSBURGH

CINCINNATI
KANSAS CITY

CHICAGO
SAN FRANCISCO

BOSTON
PORTLAND, ORE.

DETROIT

Bay, N. H. The Girl Reserve organization looks after the interests of all the girls.

The women of the church are brought into a large organization, the "Parish Women," and divided into ten districts. Through the program committee, the chairman of which is the pastor's wife, the women seek to render a definite service to the community by presenting outstanding programs. Last fall "The Chastening" was presented under the auspices of the Parish Women.

Last summer the church had a successful week-day school, the first of its kind in Beverly. It maintained a leadership class for the high school age. The church also maintains a regular kindergarten with a graduate teacher. In 1920 the pastor inaugurated a candle light service at Christmas. Since then it has become an established event.

Amidst all the demands of his large parish, Dr. Jones still finds time for community service. He is chaplain of the American Legion Post, a member of the board of directors of the Chamber of Commerce and the Y. M. C. A., a member of the Rotary Club, and recently was appointed by the city as a member of a commission to investigate the shoe industry.

Ordained at Quincy

Arthur Nelson, son of Rev. and Mrs. John Nelson, missionaries in China for 35 years, chiefly at Shen-Si, was ordained at SWEDISH, QUINCY, Saturday evening, Jan. 5. He graduated from Chicago Seminary in 1915 and returned to China. His father died two years ago and with his mother and sister he continued the work, which has been largely supported by the Quincy church. The three are now in this country for rest. The ordination sermon was preached by Rev. C. E. Peterson of Providence, assisted by Rev. Harry Nelson

When Sunday Comes

By John Andrew Holmes

Over against the prevailing lawlessness there may be placed the cheering fact that most people obey many laws which are far too good to be written in statute books. Such laws are proclaimed from pulpits and enforced by conscience.

of Quincy, and others. On Jan. 6 both Mr. Nelson and his sister spoke at Bethany Church, Quincy.

A Pre-Easter Preparatory Program

Rev. Charles L. Evarts, of Milton, a former associate and co-worker of J. Wilbur Chap-



REV. C. L. EVARTS

man, is meeting with marked success with the "Workers Training Institutes" which he is holding with many of our leading churches of Greater Boston. During January he is conducting large and interesting classes on the four Tuesday nights with PILGRIM, CAMBRIDGE, the four Thursday nights with AUBURNDALE, NEWTON, and the four Friday nights with PARK ST., BOSTON, where he also meets their large Christian Endeavor Society on the four Sunday nights, preceding the evening service. The purpose of these Institutes is to train the church members in the best methods of doing personal work among the unchurched people, winning them to Christ and into membership with his church.

The lessons cover the following subjects: the requirements of a personal worker, the equipment for service, the method of approach, and the needed consecration and enlistment for immediate service. Attention is also called to appropriate scripture to aid the worker in overcoming the many difficulties and excuses that one is sure to meet in dealing with the unconverted. All who take the course are urged to undertake to win, at least, one soul to Christ and into the church membership between now and Easter.

Any church, whose members are awakened to the possibilities of a work of this nature, and well trained to do it, can reasonably look forward to two great blessings, a continual ingathering and a decided growth on the part of the membership through the avenue of service.

NEW HAMPSHIRE

Some Recent Gifts

A Christmas gift to the church and Sunday school of PENACOOK, Rev. O. W. Peterson, pastor, was a stereopticon, completely equipped and wired, together with a handsome silver screen, from Mr. Almon G. Harris. It is equipped with reflectoscope, and is thus available for postcard projection as well as for the use of slides.

HENNIKER, Rev. P. E. Miller, pastor, has received news that the church will benefit by the gift of \$1,000 from the estate of Miss Edna Dean Proctor of Framingham, Mass., a member of that church for 79 years.

Progress at Franklin St., Manchester

At FRANKLIN ST., MANCHESTER, since the coming of Rev. J. M. Phillips as pastor last March, the morning service has been enriched by the introduction of a vested young people's choir of 30 voices. Two new societies have

been formed, the Pro Christo Society for boys and girls of high school age, and the junior club, which is led by Mrs. Phillips.

One of two noteworthy events in the recent church life was the Christmas vesper, when the choirs of six other Protestant churches of the city joined in rendering the larger part of the oratorio, *The Messiah*, before an audience which taxed the large auditorium. The event was planned and carried out under the auspices of the Manchester Minister's Association. Earlier in December, in a well-planned every member canvass, the annual budget of \$18,000 was nearly raised in a day. As part of the preparation for the canvass, leaders of the three Congregational churches of the city were addressed at the Country Club by D. Brewer Eddy, of Boston, and from his stirring address caught a renewed vision of the present-day opportunity of the Church in the community and in the world.

Church and Ministerial Record

Calls

- BAIRD, G. B., formerly missionary to China, to Clear Lake, Melbourne, and Big Lake, Wash. At work.
- BARRINGTON, E. W., to Pomeroy and Patatah, Wash.
- BROWN, D. M., Milaca, Minn., to supply, Carter, S. D. At work.
- CHRISTIANSON, C. J., Grand Island, Neb., to Sabetha, Kan. Accepts to begin Feb. 1.
- CLYDE, J. P., state evangelist, Washington, to Fairmount, Seattle. At work.
- GARRETSON, JOHN, New York City, N. Y., to Athol, Kan. At work.
- GOODWIN, G. K., East Indianola, Topeka, Kan., to Waynoka, Okla. At work.
- HARBUTT, R. G., Stevenson, Wash., to Cathlamet. At work.
- HILL, W. H., Mazon, Ill., to Pittsfield. Accepts.
- KITTS, G. W., (Christian) Tennessee Colony, Tex., to Hillsdale, Okla. At work.
- McSKIMMING, D. D., Federated, Quenemo, Kan., to Garfield and Jetmore. At work.
- MILES, E. W., Medina, Wash., to have charge of finances, Plymouth, Seattle. At work.
- NELSON, A. A., Chicago, Ill., to Highmore, S. D. At work.
- OLMSTED, N. P., First, Mattoon, Ill., to Brainerd, Minn. Accepts.
- PALMER, CLAY, Pilgrim, Lewiston, Ida., to Federated, Pullman, Wash. At work.
- PATES, W., to supply, Centerville, S. D., until June.
- PENDLETON, J. N., Genesee, Ida., to Condon, Ore. Accepts.
- ROWLISON, C. C., LaCrosse, Wis., to Wethersfield, Ct.
- SCHMIDT, E. D., Menonite, Okla., to Medford. At work.

MEMORIAL WINDOWS

ALFRED M. BELL COMPANY

79 Sudbury Street, :: Boston, Mass.

BLMYER

CHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

MENEELY BELL CO.

TROY, N.Y. AND 220 BROADWAY, N.Y. CITY.

BELLS

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 14 Greenville, Ill.

ZEPHYR ELECTRIC ORGAN BLOWER

is known all over the country. Thousands of churches find economy in using them. Write for particulars. THE ZEPHYR ELECTRIC ORGAN BLOWER CO., Orrville, Ohio. Dept. B

Dewey's

Grape Juice

For Sacramental Purposes

Pure unfermented Grape Juice (Red or White) made from the finest selected grapes. No preservatives used, sterilized clear. Order today.

Bot. 75c. Doz. Bot. \$8. Two, Doz. Small Bot. \$9

Other Dewey Products for Sacramental purposes—Write for affidavit blank and price list

H. T. DEWEY & SONS CO.
Established 1857
138 Fulton St., New York
Cellars Egg Harbor, N. J.

ESTEY

PIPE AND REED ORGANS

Estey Organ Co.

Brattleboro Vermont

CHURCH WINDOWS

AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company
Dept. 54 2700 St. Vincent Ave., St. Louis, Mo.

Record Books

For the Pastor, the Treasurer, the Clerk, the Church School Superintendent, the Secretary.

ASK FOR CATALOGUES

THE PILGRIM PRESS

14 Beacon St. Boston
154 5th Ave. New York
19 S. LaSalle St. Chicago

GLER, T. K., Vaughn, Wash., to Alki, Seattle. Accepts.

ITTLIG, E. D., Marietta, O., to Hermosa, S. D. At work.

MWALT, CLARIN, Lewis, Kan., to Chelsea, Kansas City, Kan.

Resignations

TMAN, C. H., Lily Lake, Ill.

HNSON, J. L., Tonganoxie, Kan. Effective Jan. 1.

LLIS, J. E., Newton Falls, O.

Accessions

	Conf.	Total
CALIFORNIA		
Los Angeles,		
Wilshire Boulevard, Jan. 6	53	70
CONNECTICUT		
Derby, Second, Jan. 6	20	21
MASSACHUSETTS		
Boston, Park St., Jan. 6	20	34
Brighton		21
Charlestown, First		41
Sutton	9	11
MICHIGAN		
Muskegon, First	8	13
NEW HAMPSHIRE		
West Lebanon, Jan. 20	2	13
NORTH DAKOTA		
Grand Forks		11
OHIO		
Cuyahoga Falls, First, Jan. 6	4	8
OREGON		
Portland, Ardenwald		5
Alameda Park		2
Finnish		5
Waverly Heights		3
Texas		
Austin		10
VERMONT		
Essex Junction, First, Jan. 6	1	8
WISCONSIN		
Clintonville	19	32

Personals

KEN, REV. E. J., Concord, N. H., left his home recently for a trip through the Panama Canal to Los Angeles, Cal. From there he will sail for Hawaii and the Philippines. Mr. Aiken has been called Concord's most widely traveled citizen. He is familiar with Hawaii but this will be his first visit to America's farthest eastern possession. During Mr. Aiken's absence, his place as treasurer of the New Hampshire Bible Society will be filled by Mrs. Flora M. Smith.

DERSON, REV. ASHER, will supply the pulpit of West Medway, Mass., until a pastor is called to succeed Rev. George E. Brown, who has gone to the church in Leominster.

OWN, REV. and MRS. FRED, of First, North Collins, N. Y., were given a pleasant surprise on Jan. 2, the 25th anniversary of their marriage. When the church auditorium was full and all was in readiness, the treasurer, Mr. Herman Taft, drove to the parsonage and invited the pastor and his wife to go for a visit to one of the deacons. The ride, however, ended at the church. A good program had been arranged by Mrs. Charles Jackson. The orchestra, with Mrs. Pauline Dillingham as accompanist, was much appreciated. Following the program Professor Ormsby, in a few well-chosen words, presented the pastor and family with a beautiful silver tea service. Mr. Brown thanked everybody for this expression of their kindness which had been a complete surprise to them. Later everybody present was invited to supper in the church parlors, where they sat down to eat amid an array of silver and white trimmings.

RY, REV. G. R., pastor of Kenosha, Wis., was presented at Christmas time with a new Nash sedan by the members of his congregation.

AMBERLAIN, REV. R. W., of Church of Christ, Hanover, N. H., is in constant demand as a speaker throughout the state. Recently he has addressed the men's clubs at South, Concord, and South Main St., Manchester. On both occasions his subject was his summer's experience in cattle-boating to Europe and impressions of social, economic and religious conditions there.

SCOMB, DR. H. NUTTING, at present temporary supply at First, Columbus, O., is available for lectures, addresses and travelogues. His list covers a variety of subjects, such as *Pilgrim Pathways; Washington, the Constitution and One Hundred Per Cent. Americanism; Lincoln*

and *Liberty; America and Old Atlas; Where Science and Religion Join Hands; The Church and Christian Justice; Auto-Gypsying Through Our National Parks; Mountain Climbing on Our Continental Divide.*

HILLMAN, REV. A. T., Pembroke, N. H., recently was called to Conway, a former parish, to speak to the men's club on "The Outlook for New Hampshire." While he was there it became known that he was having a birthday that day, and after a hurried conference among his friends, who probably had a tip from the weather man as to what was in store, they purchased for Mr. Hillman a sheepskin-lined coat as a remembrance of the east side of the White Mountains.

ST. JOHN, REV. BENJAMIN, of Woodside, Cal., was a Yale Divinity student, and has just finished 43 years in the Congregational ministry. A group of Santa Clara ministers who call themselves "The Prunes," on Dec. 10 went over to Woodside to celebrate the 75th birthday of Mr. St. John, the only "saint" in their membership. He has a fine record of usefulness to look back to in his "western slope" days.

STREET, DR. W. D., pastor of Ridgeview, congregation of Westchester, N. Y., was recently honored on his 50th birthday by a surprise party after one of the regular midweek services. He was presented with a purse of \$200, and there were other evidences of the appreciation and love of the congregation, the other pastors of the church taking part in the felicitations.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Feb. 4, 10.45 A.M.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Feb. 11, 1924, 11 A.M. Subject: "The Eastern Orthodox Churches." Speakers: "The Southern Group," Rev. G. R. Montgomery, "The Central Group," Rev. Thomas Burgess, "The Russian Church," Sec. E. T. Coltin of the International Committee, Y. M. C. A.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Feb. 1, 10.30 A.M. Speakers: Miss A. M. Huggins of Tunghsien, China; Miss Mary L. McClure of Fenchow, China, and Prof. Eliza H. Kendrick of Wellesley College.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, Feb. 1, 2 P.M. Speakers: Miss Miriam L. Woodberry of New York, and Mrs. Herbert J. Gurney of Wollaston.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address *Obituary Department, The Congregationalist, 14 Beacon St., Boston.*

IVES—Rev. Joel Ives, long secretary of the Missionary Society of the Conference of Congregational Churches in Connecticut, died on Jan. 21, at Meriden, Ct.

The CHRISTIAN CENTURY

A Journal of Religion
Charles Clayton Morrison, Editor
Published Weekly \$4 a Year

Subscribe Now! Check ☐ in coupon indicating which offer you wish to accept.
(Note: Canadian postage, 52 cents extra; foreign, \$1.04.)

Paul Hutchinson

widely known writer on questions of internationalism, Christian missions and various aspects of church life and progress becomes

MANAGING EDITOR

of The Christian Century on February first.

COMING! during FEBRUARY

The Virgin Birth

Two articles of profound insight and authority:

A WOMAN'S VIEW OF THE VIRGIN BIRTH

By MISS MAUDE ROYDEN
The World's Outstanding Woman Preacher

A DISTINGUISHED CLERGYMAN'S VIEW

By WILLIAM E. BARTON, D.D.
Ex-Moderator of Congregational National Council

I.—A GREAT BOOK WITH A YEARLY SUBSCRIPTION (NEW).

The Christian Century, 440 S. Dearborn St., Chicago:

☐ Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). Please use title "Rev.," I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "Christianity and Social Science," by Ellwood, or ☐ "Toward the Understanding of Jesus," by Simkhovitch, or ☐ "What Christianity Means to Me," by Lyman Abbott, or ☐ "Religious Perplexities," by Jacks, or ☐ "Religion of the Social Passion," by Dickinson, or ☐ Goodspeed's New Testament.

II.—TWELVE WEEKS FOR ONE DOLLAR.

☐ Enclosed please find \$1.00 for a 12 weeks' acquaintance subscription.

Name and Address Cong.

Lectures on Christian Liturgy

Under the auspices of the Lowell Institute, a series of lectures on "The Sources of Christian Liturgy" will be given in King's Chapel, Boston, on successive Mondays at 2.30 P.M., as follows:

Feb. 4—"The Worship of the Synagogue," by George Foot Moore, D.D., LL.D., Professor of the History of Religion, Harvard.

Feb. 11—"Pagan Mysteries," by Clifford H. Moore, Ph.D., Litt.D., Professor of Latin, Harvard University.

Feb. 18—"The Worship of the Early Church," by William Henry Paine Hatch, Ph.D., D.D., Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge, Mass.

Feb. 25—"The Rites of the Eastern Churches," by George LaPiana, Ph.D., Assistant Professor of Church History, Harvard.

Mar. 3—"The Roman Mass," by William Walker Rockwell, S.P.L., Ph.D., Assistant Professor Church History, Union Seminary.

Mar. 10—"The Book of Common Prayer," by James Arthur Muller, Ph.D., Professor of Church History, Episcopal Theological School, Cambridge, Mass.

All these lectures are free and no tickets are required.

The Revolt of Youth

By STANLEY HIGH

No student of current history can afford to miss this amazing résumé of the student thinking in this chaotic generation.

Illustrated

Price, net, \$1.75, postpaid

The Abingdon Press

New York

Cincinnati

Bibles for Churches

Large assortment, all versions, languages and bindings.

Send for Catalog

Massachusetts Bible Society
41 Bromfield St., Boston

A SCHOLARSHIP

is offered in one of the best schools for young ladies near Boston which specializes in music.

PIANO, PIPE ORGAN, VIOLIN, VOICE, HARMONY

under eminent masters. There is an opportunity available for a girl to earn part of her tuition. For particulars, address "I. M.," The Congregationalist, Boston

With the Schools and Colleges

Student Work at University of Michigan

More than 800 Congregational students attend the University of Michigan. The work of a busy pastor who has his hands full with the regular activities of his church is complicated beyond measure when he feels himself responsible for this number of young people away from home. Most fortunately for Rev. H. A. Jump, pastor of the Ann Arbor Congregational Church, he has two excellent assistants, Rev. E. K. Mitchell, Jr., university pastor, and Miss Lucy Huber, secretary for women students.

Little by little the technique of approach to students is being worked out in many parts of the land. At the University of Michigan the first endeavor on the part of Mr. Mitchell and Miss Huber has been to call upon as many of the students as possible in their rooms and fraternity and sorority houses. Sunday evening at the church has proven the best time to bring them together in what they term



ANN ARBOR, MICH., STAFF

Left to right: Rev. E. K. Mitchell, Jr., University pastor; Miss Lucy Huber, Woman's Student Secretary; Rev. H. A. Jump, pastor.

"fireside chats," with the young people ranged in a big circle. One method of getting acquainted has been the roll call, the students rising and giving their name and home church. Activities that have enlisted the enthusiasm of a large number of young people have been deputation meetings to various neighborhoods in the vicinity of Ann Arbor, singing at the hospital, a get-together cafeteria supper, and discussion on topics announced for the year. One most interesting feature was a series of friendly conversations between Japanese and American students, called the "Nippam Round Table" (Nippon-America). Recently the pastor encouraged the young people to build up a creed for themselves. Needless to say, a variety of opinion was expressed, but the earnestness of the discussion revealed a deep interest in such a vital subject. Another subject recently discussed was "The Morals of the Movies."

Mr. Jump has printed a little sheet, "Some Ann Arbor Excursions," in which he gives sug-

gestions as to half a dozen walks or hikes in and about the city of Ann Arbor, under the titles of "Boulevard Walk," "Island Walk," "Stone Fireplace Walk," "Cascade Glen Walk," etc.

Mr. Jump says that their great need is for better equipment. It is his dream that during the next two or three years a church adequate for all purposes may be erected.

It is traditional in Ann Arbor that the president of the University should be a member of the Congregational Church, and Pres. Marion L. Burton is seldom absent from his regular seat in the church.

Conference at Northfield

The midwinter session of the Northfield (Mass.) Young Women's Conference opened at the Northfield Hotel Monday evening, Jan. 14, and continued through Friday, the 18th. This conference, held semi-annually in January and June, is under the direction of the Northfield League. At the morning devotional hour Rev. James Gordon Gilkie, of South Congregational Church, Springfield, Mass., gave a series of addresses on "Practical Problems of Personal Religion," which were followed by four lessons on the Old Testament Prophets by Rev. Harris E. Kirk, of the Franklin St. Presbyterian Church, Baltimore, Md. The evenings were devoted to missionary addresses and reports from the Student Volunteer Convention recently held at Indianapolis.

Among Our Institutions

Professor Peirce and about twelve students from the Department of Economics of Oberlin College attended the Foreign Trade Conference held recently in Cleveland, under the auspices of the Cleveland Chamber of Commerce in co-operation with the United States Bureau of Commerce. The Japanese situation is one of great importance at this time. Reconstruction of the destroyed areas of Japan is progressing rapidly and there is a vast market for American manufactured goods. Mr. James Farrell, president of the U. S. Steel Corporation and chairman of the National Foreign Trade Council, spoke at the luncheon in Cleveland. There were three sessions of the conference.

The Northland College printing department is working to capacity. Thousands of pieces of literature, mostly campaign material, are being printed weekly. The force, made up entirely of students, some of whom are old-time printers, varies from five to fifteen, depending upon the rush of work. The students work in their spare time only. *Student Life*, *The Drummond Log*, and *Northern Light*, besides regular job work, keep the force busy. Pres. J. D. Brownell has seen the necessity of adding a linotype to the present equipment, and it is hoped that this will be installed soon.

Grinnell College students and faculty have pledged \$2,567 to Grinnell-in-China as a result of the annual campaign for its far eastern outpost.

The City Beautiful, a pageant by H. Augustine Smith, was given in the Ripon Congregational Church on Nov. 18. The cast of 60 characters included several Ripon College students. This pageant was the first of its kind to be staged in Ripon.

LIVING TOGETHER

Studies in the Ministry of Reconciliation

By BISHOP FRANCIS J. McCONNELL

These addresses consider the Christian basis on which religious, industrial, national and racial groups can be brought to mutual understanding and sympathy.

Net, \$1.75, postpaid

THE ABINGDON PRESS

New York

Cincinnati

Massachusetts General Hospital

Training School for Nurses. Established 1873. 1,500 Graduates. Prepares its students for advanced positions. For particulars consult Circular of Information. Address SALLY M. JOHNSON, R.N., Supt. of Nurses, Boston, Massachusetts.

The Fisk Teachers' Agencies

2A Park St., Boston 225 Fifth Ave., N. Y.

Syracuse, Pittsburgh, Birmingham, Chicago, Denver, Portland, Berkeley, Los Angeles. Everett O. Fisk & Co.

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

Cash in advance only.

TEACHERS WANTED

Teachers wanted for emergency vacancies, American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York; Southern Bldg., Washington.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

LITERARY

Speakers, Writers—Material prepared on special subjects. Expert service. Authors Research Bureau, 500 Fifth Ave., New York.

SUPPLY PASTOR

Congregational minister available few Sundays for supply. "H. B.," *Congregationalist*.

MISCELLANEOUS

Thompson Reflectoscope. Shows slides and photographs. Nearly new. Will sell for \$100 cash. "S. C.," *Congregationalist*.

MISCELLANEOUS

Unusual opportunity to share well-located, spacious apartment in Brookline. Convenient to Beacon Street cars. References exchanged. Phone Regent 7732-W, or write "K. C. C.," *Congregationalist*, Boston.

Spend July and August touring England, Holland, Belgium, Switzerland, Italy and France with cultured conductor of wide experience in European and Oriental travel. Cost \$945. Harold Cooper, Studer Ave., Columbus, O.

The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, \$2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

Cut This Advertisement Out and send it to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive free John's Gospel, with map and method of interesting others in Bible reading. Tested fourteen years. It works.

Pathoscope motion picture projector for sale. Late model, perfect condition, little used. Will be sent C. O. D. Privilege of examination. \$125. "C. C.," *Congregationalist*.

Stainless Steel paring knives never stain, rust, or tarnish. They sell rapidly and are great money makers for church organizations. Write for trial knife and plan. Stainless Products Sales Co., 713 Sixth Street, Watervliet, N. Y.

Cuticura Soap

—Imparts—

The Velvet Touch

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Dr. Charles H. Merrill An Appreciation

The passing of Rev. Charles H. Merrill, D.D., at his winter home in Washington, D. C., has left a feeling of loneliness to many. They knew a friend who was sparing of fulsome words of praise, but of the sincerity and steadiness of whose friendship they were sure. His intimate relationships, personal and official, extending over more than half a century justified the assertion that he was a man of rare quality, one who in a very quiet and unassuming way exerted an influence out of all proportion to the stir which he made in the world. He came to his notable pastorate in West Brattleboro, Vt., when less than thirty years of age and when conditions in the church were anything but propitious. He at once came to a position of leadership and inspired in the church membership a spirit of unity and readiness for every good work at home and abroad that has not yet spent its force. His sermons were models of clarity, good English and spiritual power. He was a wise and sympathetic counselor, and, what does not always go with these qualities, an excellent business man. It was inevitable that he should quickly become an active force in the denominational life of the state. In the report of one of the annual conventions it was remarked that its success was due largely to the quiet little man who sat at the secretary's desk in the corner. The close of an ecclesiastical trial with which he had official connection, counsel for the other side said that he would have made a good lawyer. It came about most naturally that when the Vermont Domestic Missionary Society needed a new secretary to restore its disorganized treasury and put fresh life into its activities, this West Brattleboro pastor was drafted. What proved to be his life work. For thirty years he shepherded the little churches on the hillsides and in the valleys. Not every one loved him. Ministers who were inconstant, church officials who were unfaithful to their trust, did not find him an "easy mark." Those who had real problems which they were honestly trying to solve found in him a sympathetic friend and a wise counselor. He was a "brother whose praise in the gospel is spread through all the churches."
Brattleboro, Vt. CLIFFORD H. SMITH.

Lord's Day League Annual Meeting

The 29th annual meeting of the Lord's Day League of New England was held Jan. 14. The president, Hon. John L. Bates, ex-governor of Massachusetts, spoke on "Liberty Under Law." Representatives of three leading departments of the state were present, the legislative, the judicial, and the law enforcement. Hon. Frank Allen, President of the Senate, said: "The proper observance of the Sabbath was a custom strongly inculcated in the lives of our country's founders. We cannot lose this appreciation of the real spirit of the Lord's Day without at the same time sacrificing something of our traditional and essentially American in character." Attorney-General Jay R. Benton said: "We now stand upon our statute books with one hundred and thirty mandates of law governing Sunday. The times demand a quickening of the impulses to preserve the day in the spirit of its traditional New England peace, beauty and holiness." Col. Alfred F. Foote, Commissioner of Public Safety, said: "Public officials must have public opinion behind them." The secretary's report began with the following tribute:

The Pilgrim and Puritan ancestry of New England is its great moral asset. They stamped their loyalty to law and to Almighty God upon every page of its early history.

The year 1923 has been financially and in efficiency the best year of the society. Every one of the New England legislatures was in session and all the 21 bills were defeated which sought the weakening or repealing of the conservative Sunday laws.

Dr. Martin D. Kneeland has been the only secretary of the society during its life of 29 years. He has been granted a four months leave of absence for a trip around the world.

The Lord's Day League's operations have been described under seven heads: investigation, agitation, organization, education, legislation, law enforcement, co-operation.

A resolution was passed against all legislation permitting sports, games and amusements, unnecessary work, trade or business, on the Lord's Day, more than is now permitted and protesting against Sunday entertainments which are not as law states, "in keeping with the character of the day and consistent with its due observance," also protesting against licensing vaudeville performers not first submitted to state censorship.

Forefathers' Night in New Orleans

The annual Forefathers' banquet of the New Orleans Congregational Club was recently held in the dining hall of Straight College. "Developing Leadership Through Service" was the keynote of the evening. The toasts were responses to telegrams from the Pilgrim Fathers. The "W. U. T. messenger" enlivened the occasion with appropriate songs and "stunts." Rev. H. H. Dunn, President O'Brien, Dr. Creuzot, Mr. Hadnott and Field Agent Phillips were among the speakers. There was an unusual number of guests from other denominations. The girls' octette of the Negro High School sang for the occasion. The officers for 1924 are Arnold Moss, president; E. H. Phillips, secretary; Rev. George Baker, treasurer.

Issue Exhausted

Our Circulation Department reports that our issue of Jan. 3 is entirely exhausted. We, therefore, shall be unable to fill further orders of that date.

HARTFORD

Theological Seminary
Dean, M. W. Jacobus
School of Religious Pedagogy
Dean, E. H. Knight
Kennedy School of Missions
Dean, E. W. Capen

HARTFORD SEMINARY FOUNDATION, HARTFORD, Conn.

Oberlin Graduate School of Theology

A high grade professional school in applied religion, training for the modern ministry in its various fields. Interdenominational faculty and student body. All the privileges of Oberlin College and its strong equipment. Generous Scholarships and opportunities for work. Equal chance for women. Graduate degrees according to program.

Apply to the Dean, Oberlin, Ohio

Bangor Theological Seminary

The 108th year opened Sept. 19. Thorough training for ministers and missionaries. Courses leading to degree or diploma. *Special opportunity for non-college men to gain Seminary equipment and prepare for advanced college standing.* For catalogue and information, apply to WARREN J. MOULTON, President.

Bangor, Maine.

A young man, the son of a poor minister, is working the larger part of his way through Beloit College, Beloit, Wis. In addition to summer work, he runs a printing press during the college year, doing work for college organizations. He preaches every Sunday in a little country church some twenty miles from Beloit. He expects to enter the ministry in due season.

LOWELL INSTITUTE

Free Lectures in King's Chapel Sources of Christian Liturgy

Feb. 4—The Worship of the Synagogue, by George Foot Moore, D.D., LL.D., Professor of the History of Religion, Harvard University; Feb. 11—Pagan Mysteries, by Clifford H. Moore, Ph.D., Litt.D., Professor of Latin, Harvard University; Feb. 18—The Worship of the Early Church, by William Henry Paine Hatch, Ph.D., D.D., Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge, Mass.; Feb. 25—The Rites of the Eastern Churches, by George La Plana, Ph.D., Assistant Professor of Church History, Harvard University; Mar. 3—The Roman Mass, by William Walker Rockwell, S.P.L., Ph.D., Assistant Professor of Church History, Union Theological Seminary; Mar. 10—The Book of Common Prayer, by James Arthur Muller, Ph.D., Professor of Church History, Episcopal Theological School, Cambridge, Mass.

On Monday Afternoons

At 2.30 o'clock. Doors open at 2 o'clock. All seats FREE and no tickets required.

Chicago Theological Seminary

Is affiliated with the University of Chicago. Seminary instruction is supplemented by the varied and limitless opportunities of the University and the Divinity School. Tuition free.

Trains for {
Pulpit and Pastorate
Missionary Work
Community Service
Religious Education

Opportunity is offered to secure the M. A. degree during preparation for the B. D.; also an annual two-year honor fellowship for post-graduate work. 557 University Ave., Chicago, Illinois. OZORA S. DAVIS, President.

YALE DIVINITY SCHOOL

Research and Training in Five Departments:

- (1) Pastoral Service.
- (2) Service in the Foreign Field.
- (3) Religious Education.
- (4) Practical Philanthropy.
- (5) History and Philosophy of Religion.

Open on equal terms to students of all Christian bodies. Degrees of M. A., B. D. and Ph. D., may be obtained by students. For catalogue, address Dean Chas. R. Brown, New Haven, Conn.

W. Douglas Mackenzie
President

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. Religious education and Social Service.
3. The foreign field.

Each School has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

OLIVET COLLEGE

OLIVET, MICH.

Established in 1844; Conducted under the auspices of the Congregational Churches of Michigan and Indiana. High Standard of Scholarship. Address President Paul F. Voelker, Ph.D., Olivet College, Olivet, Mich.

GRINNELL

A College of Liberal Arts for Men and Women.

Applications for admission in September, 1924, are now being received.

An illustrated booklet will be sent on request.

Address:

Grinnell College, Grinnell, Iowa, (Dept. C).

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

287 Fourth Ave., New York

Moderator, Rev. Rockwell H. Potter, Hartford, Ct.
Secretary, Rev. Charles E. Burton,

287 Fourth Ave., New York
Associate Secretary, Rev. Frederick L. Fagley
287 Fourth Ave., New York
Treasurer, Frank F. Moore,
287 Fourth Ave., New York

THE COMMISSION ON MISSIONS OF THE NATIONAL COUNCIL

287 Fourth Ave., New York

Officers

Rev. Lucius H. Thayer, Chairman, N. H.
Rev. John A. Holmes, Rec. Sec., Neb.

Executive Staff

Rev. Charles E. Burton (*ex officio*), Secretary
Rev. James E. McConnell, Associate Secretary
Rev. John L. Kilbon, Financial Secretary
Rev. William S. Beard, Secretary of Promotion

It is the duty of the Commission on Missions to consider the work of the Home and Foreign Societies, to prevent duplication of activities, to effect all possible economies in administration and to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense.

The five-year program voted by the National Council in 1919 and transferred to the Commission on Missions in 1921 includes the co-operative promotion of the united interests of the churches in Missionary Education, Stewardship and the \$5,000,000 Apportionment.

Donations on account of the Apportionment or for any national missionary society or agency may be remitted through the Treasurer or the Financial Secretary.

For literature and information address the Commission on Missions.

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

19 So. La Salle Street, Chicago, Illinois
G. W. Nash, President

Officers of the Board of Trustees

Henry Churchill King, Chairman
John R. Montgomery, Vice-Chairman
John R. Bennett, Secretary
Central Trust Company, of Illinois, Treasurer

Established by the National Council to make available for the colleges the resources of the denomination in fellowship and money.

THE CONGREGATIONAL COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

287 Fourth Ave., New York City

Established by the National Council at Des Moines in 1904.

Rev. William Horace Day, Chairman
Rev. Frederick L. Fagley, Executive Secretary
Promotes an all-the-year-round program of church work to enlist men in the worship and service of the church and provides help for the use of pastors and churches.

THE PILGRIM MEMORIAL FUND

100 East 42d Street, New York

A permanent Tercentenary Memorial Fund now being raised, with a minimum objective of \$5,000,000, held in trust by the Corporation of the National Council, the income used to endow the Annuity Fund for Congregational Ministers by providing funds to supplement the ministers' annual payments toward old age annuities.

Rev. Charles S. Mills, General Secretary
William T. Boulton, Financial Secretary

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

100 East 42d Street, New York

A sound, scientific, contributory system of old age pensions, for the Congregational minister, affording also protection for disability and the defense of his family in case of his untimely death; endowed by the income of the Pilgrim Memorial Fund.

Rev. Charles S. Mills, General Secretary
B. H. Fancher, Treasurer

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

100 East 42d Street, New York

Conserves the welfare of the ministry by making modest grants to meet the needs of aged ministers, or their widows and children.

Rev. Charles S. Mills, General Secretary
B. H. Fancher, Treasurer

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Treasurer, Frederick A. Gaskins
Assistant Treasurer, Harold B. Belcher

Corresponding Secretaries *Associate Secretaries*
Rev. James L. Barton Rev. D. Brewer Eddy
Rev. Cornelius H. Patton Rev. Ernest W. Riggs
Rev. William E. Strong

Editorial Secretary, Rev. Enoch F. Bell
Acting Candidate Secretary, Mark H. Ward, M.D.
Assistant Secretary, Rev. Charles Ernest White
Secretary N. Y. District, Rev. William Scudder,
287 Fourth Ave., N. Y. City
Sec'y Interior District, Rev. Wm. F. English, Jr.,
19 So. La Salle St., Chicago
Sec'y Pacific Coast Dist., Rev. Henry H. Kelsey,
Phelan Bldg., San Francisco

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Miss Miriam L. Woodberry, Sec'y Woman's Dept.
Charles H. Baker, Treasurer

State officials represent all Home Mission interests. Nineteen self-supporting state societies are federated with the National Society.

CONGREGATIONAL CHURCH BUILDING SOCIETY

287 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary
Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In seventy years it has helped to build 5,343 churches and 1,473 parsonages.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

289 Fourth Ave., New York City

Rev. Ernest M. Halliday, General Secretary
Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. A. F. Beard, Honorary Secretary and Editor
Rev. George L. Cady Corresponding Secretaries
Rev. Fred L. Brownlee
Rev. Samuel Lane Loomis, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Women's Work
Irving C. Gaylord, Treasurer
District Secretaries

Rev. A. V. Bliss, 14 Beacon St., Boston
Rev. F. N. White, 19 So. La Salle St., Chicago
Rev. G. W. Hinman, 423 Phelan Bldg., San Francisco

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Chinese, Japanese; also in New Mexico, Utah, and in Porto Rico and Hawaii.

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Secretary
Rev. Herbert W. Gates, Missionary Education Sec.
Rev. Harry T. Stock, Student and Young People's Secretary

Arthur J. Crockett, Treasurer
Miss Mary E. Clarke, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service, Missionary Education, Student and Young People's Work; aids Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist*, church school equipment, quarterlies, lesson text-books, teacher's magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

Rev. Charles R. Brown, D.D., President
Rev. Frank M. Sheldon, D.D., General Secretary
Sidney A. Weston, Ph.D., Editor and Business Manager

Rev. William E. Gilroy, D.D., Editor of *The Congregationalist*
Arthur J. Crockett, Treasurer

14 Beacon Street, Boston, Massachusetts
19 So. La Salle Street, Chicago, Illinois

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY

Congregational House, Boston

Aids churches desiring pastors or pulpit supplies, and Congregational ministers seeking pastorate. Maintained by the Congregational Conference of New England.

Rev. Arthur J. Covell, Secretary.
Rev. Watson L. Phillips, D.D., Chairman.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 508 Congregational House. Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 So. La Salle St., Chicago, Mrs. S. E. Hurlbut, Treas. Friday Meeting 10 A.M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. W. Ferrier, Treas.; Mrs. H. S. Ranney, Exec. Sec'y.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffer, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION (of Massachusetts and Rhode Island), Mrs. Albert Green Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

Massachusetts Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus*; Rev. John J. Walker, *Acting Secretary*; Rev. Oliver D. Sewall, *Treasurer*, 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President*; Rev. Fletcher D. Parker, *Secretary*; Samuel F. Wilkins, *Treasurer*.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal
306 Congregational House, Boston

Incorporated
1829



Reorganized
1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

Resignation

By Ernest A. Thomas

ant to be a preacher
and with the preachers stand
even—where I'll need no coat,
money in my hand;
re deacons never vex me,
or spinsters dare intrude,
ere I'll get no knitted neckties,
place of daily food.
ight have been a plumber,
fireman, or a cop;
a I could have some ice cream,
an extra lollypop;
at hours a day upon the shift,
and sixteen hours off;
I'm every hour upon the job,
s a member of the "Cloth."
t bid me drive a taxi,
r make a worldly hit—
some encrusted saints may say,
at I am a mis-fit;
bound to be a preacher,
and go where chariots roll,
none are last year's models,
o put me in a hole.
I want to be a preacher,
and get laid upon the shelf—
re collections never trouble—
or critics find my pelf:
re no sales of marked-down suits
ill ever catch my eye,

Nor motion picture romances
Evoke a tearful sigh.

So, let me be a preacher,
And walk the white chalk line,
Though clothes and shoes get dusty,
And I've no nickel for a shine;
Just let me tell my story
For other eyes to lamp—
And send it to the editor—
If I can buy a two-cent stamp.
Mansfield Hills, Mass.



"Look, papa, Abie's cold is cured and we still got left a box of cough drops."
"Oo, vot extravagance. Tell Herman to go out and get his feet wet."—*Judge.*

"What did your wife say about you getting home so late last night?"
"She only gave me a brief synopsis. I suppose she's working on the continuity today."—*Judge.*

Friend—"I say, your wife looks charming. Her dress is a poem."

Author (who foots the bills)—"Much more than that, old man; ten poems and a short story."—*Passing Show.*

"Did Gleason quit writing after all the editors had told him he couldn't write anything sensible?"

"No, he started writing popular songs."—*Judge.*

Husband—"I forgot my umbrella this morning, dear."

Wife (sarcastically)—"However did you come to remember you had forgotten it?"

Husband—"Well, I shouldn't have missed it, dear, only I raised my hand to shut it when the rain ceased."—*Passing Show.*

The foreman was going from one man to another with a sheet of paper in his hand. When he came to Sandy M'Kie, he said: "Sandy, this is a subscription to get a wreath for Jock Stuart, who died last week, and all your mates have given a shilling toward it."

"Och, mon," replied Sandy. "That'll make me an' Jock square noo. He owed me a bob, anyway."—*Reynolds' Newspaper (London).*

Frenchman—"Ah, madame, your singing was zee most wonderful thing!"

Hostess (modestly)—"No, no, Count; the credit should go to my accompanist."

Frenchman—"Quite so, madame, but zee Frenchman is always zee gentleman."—*Yale Record.*

Mother was entertaining a few friends and young hopeful was being duly shown off, and resented it, as all young hopefuls do.

"Who do you like best?" asked one friend.

"Mother," was the reply.

"Who next?" asked another.

"Little sister."

"Who next?"

"Aunt."

Father, who was seated at the back, opened his mouth and said: "And when do I come in?"
"At 2 o'clock in the morning," was the reply.
—*Atlanta Journal.*

"Yes, sir," said the barber, "my poor brother Jim has been sent to an asylum. He got to broodin' over the hard times, and it finally drove him crazy. He and I worked side by side and we both brooded a great deal. No money in this business now, you know. Prices

The Congregationalist

January 31, 1924

Vol. CIX

No. 5

Copyright, 1924

All rights reserved
By the Congregational Publishing Society.
Entered at the Post Office in Boston as
second-class matter.

Contents

The Editorial Outlook	131
Editorial—Our Denominational Paradox	133
Faith Cures Investigated	
Control, Creed or Covenant—An Editorial Message	135
From Our Western Editor	136
Pilgrim Church, Oak Park	136
The Lord's Controversies and His People's, by George A. Gordon	137
Why?, by J. B. Lawrence	138
An Interview with J. Ramsay MacDonald, by Arthur E. Holt	139
Bishop Lawrence on Law Observance	140
An Outstanding New Book—A Life of William Shakespeare	141
The Oppressor, by Henry J. Kilbourn	141
The Parable of the Stained Hanky	142
From the Rocky Mountains	142
When One Is Absent, by Warren P. Landers	142
Council of Church Boards of Education, by Frank M. Sheldon	143
A Study Book in Christian Belief, by Ella Sparrow	143
Mrs. Chauncey Goodrich	143
Our Invalid Parish—Resting the Case	144
Closet and Altar	144
Comment on Christian Endeavor	
Prayer Meeting Topic	144
The Editor's Bible Class—Scholarship Gave Us the Bible—Comment on the International Uniform Sunday School Lesson	145
Among the New Books	146
With the Children—Bobbie Meets a Bear, by Frances Margaret Fox	148
Our Readers' Forum	149
The Peril to Protestantism in Europe, by Chauncey W. Goodrich	150
Foundation in Education	150
News of the Churches	151
With the Schools and Colleges	156
Dr. Charles H. Merrill—An Appreciation	157
Lord's Day League	157

American Congregational Association



owns and maintains the Congregational House (costing over \$700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Requests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish Missionary Organizations with business offices minimum cost. Send for descriptive pamphlet. W. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

American Seamen's Friend Society

Incorporated 1833

the only American undenominational international and national Society aiding seamen. maintains a Sailors' Home and Institution at West Street, New York City. in Libraries (\$25) placed on vessels sailing New York.

PUBLISHES the *Sailors' Magazine* (\$1.00).

impoverished and destitute seamen aided.

SUPPORTED by contributions and legacies.

W. B. CALVERT, D.D., President; GEORGE WEBSTER, D.D., Secretary.

ALFRED C. PINNEO, Treasurer, 76 Wall St., New York, to whom contributions may be sent.

American Sunday School Union

Philadelphia, Pa.

Founded 1817

International, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying districts of the country. Publishes and distributes moral and religious literature. Helps churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to in any part of the country may be sent to New England office.

W. L. CARVER, Supt.
8 Beacon St., Boston, Mass.

too low. Unless a customer has a shampoo, it doesn't pay to shave or hair-cut. I caught Jim trying to cut a chap's throat because he declined a shampoo, so I had to have the poor fellow locked up. Makes me sad. Sometimes I feel sorry I didn't let him slash. It would have been our revenge. Shampoo, sir?"—*Sydney (Australia) Sun.*

Weather Forecast

(As it should be in New England and some other parts of the country.)

It is sure to be cold, and then cool, and then warm

And if it's not fair we can count on a storm,

Which may be of rain, or maybe of snow,—

It can't be forecasted exactly, you know.

For at this time of year we have snow, we have sleet,

We have slush, we have slop, we have rain, and cold feet,

Followed closely by chilblains, and frost-bitten noses;

The wind howls and shrieks like the children of Moses

Lost in the wilderness. So pray excuse us

Faulty predictions, and please don't abuse us.

—*Princeton University Press Almanac.*

A FEW OUTSTANDING TITLES

from the late Fall and early Spring lists

THE NEW WORLD OF LABOR

Sherwood Eddy

The widest survey ever attempted in a single volume of present day labor conditions in America, China, Japan, India, Russia, Great Britain, Germany, France and Italy. Vivid, first-hand information, based on world-wide trip in 1922-1923. Price, \$1.50

THE WINNING OF THE FAR EAST

Rev. Sydney L. Gulick

The fruit of Dr. Gulick's recent mission to the Christian Churches of the Far East, in the interest of international brotherhood and world peace. A timely and authoritative book on conditions in Japan, Korea, and China. Price, \$1.35

LAW vs. LAWLESSNESS

Edited by Fred B. Smith

The addresses delivered at the Citizenship Conference at Washington last October. An invaluable manual for those interested in the campaign for law enforcement. Price, \$1.00

GUN FODDER

A. Hamilton Gibbs

With introduction by Sir Philip Gibbs

On the surface, an absorbing personal narration of four years in the English Army during the World War. Beneath the surface it is a passionate protest against war. Price, \$2.50

BEGINNING AGAIN AT ARARAT

Mabel E. Elliott, M.D.

The Story of a Modern Florence Nightingale with an introduction by John H. Finley

A Christian Odyssey of the most extraordinary wanderings, adventures and sufferings. Contains the truth about the Near East. Price, \$2.00

THE HUMANIZING OF KNOWLEDGE

James Harvey Robinson

In the author's famous *Mind in the Making* he asked the average man to learn the scientific attitude and spirit. In this book he asks the scientist and educator to sympathize with the interests of the common man. Price, \$1.50

PSYCHOLOGY AND MORALS J. A. Hadfield

Author of "The Psychology of Power"

This eminent specialist in nervous disorders has worked out a technique in the light of the latest psychology, for dealing with practical problems of moral conduct and character. Price, \$2.00

NINETEENTH CENTURY EVOLUTION AND AFTER

Rev. Marshall Dawson

The author's masterly contention that evolution always favors the form of life that transcends its environment, rather than those forms that simply fit into their environment, is a moral discovery of the first rank. Price, \$1.50

THE NEW DECALOGUE OF SCIENCE

Albert Edward Wiggam

"The most important contribution to popular education," says Prof. Franklin H. Giddings, "that has been made in America in fifty years. I am not speaking hastily or recklessly." Price, \$2.50

WHY I BELIEVE IN RELIGION

Dean Charles R. Brown

"This book is written in a very plain hand, and for every-day people. It is not for theologians or philosophers." It discusses such problems as Belief in God; The Person of Christ, and The Value of Prayer. Price, \$1.50

THE CHARACTER OF PAUL

Rev. Charles E. Jefferson

"For thirteen years of my life, I made it a practice each succeeding year to carry away with me, for the summer, one of Paul's letters and make it my special study during my vacation months. I feel that I know Paul better than any other man who ever lived." Price, \$2.25

BEAUTY IN RELIGION

A. Maude Royden

In this new collection of addresses, Miss Royden discusses such themes as, The Beauty of Christ's Teachings; The Beauty of Common Things; Religion and Laughter, and Love, the Creator. Price, \$1.25

THE SPIRIT IN THE NEW TESTAMENT

Prof. Ernest F. Scott

A new study of the work of the Holy Spirit from the modern viewpoint. With scholarly acumen and spiritual insight, the gifted author unfolds the significance of the New Testament records. Price, \$2.00

THE SOCIAL ORIGINS OF CHRISTIANITY

Prof. Shirley J. Case

It is a curious fact that although for centuries the Graeco-Roman classics have been the staple of our education, we have generally studied our New Testament with entire indifference to the fact that Jesus and Paul lived in the same world with Virgil, Horace, Plutarch, Tacitus, etc. Dr. Case approaches the study of the genesis of the Christian religion from this hitherto neglected angle. Price, \$2.50

EVERY-DAY RELIGION

Edward S. Woods

Mr. Woods, who is Rector of Holy Trinity Church, Cambridge, England, was one of the most effective speakers at the great Indianapolis Volunteer convention. In this book he illuminates with genuine Christian insight, the problems connected with work, recreation, sex, and political and international relations. Price, \$1.75

WOMANHOOD IN THE MAKING

Margaret W. Eggleston

A comprehensive guide book on the training of girls, for teachers, Church School workers and mothers. Every phase of the subject is thoroughly and most helpfully treated. Price, \$1.50



The Congregational Publishing Society
(The Pilgrim Press)

14 Beacon St., Boston
156 Fifth Ave., New York
19 S. La Salle St., Chicago